Rānīrī and the Wujūdiyyah of 17th Century Acheh

A critical study of Nūru'l-Dīn al-Rānīrī's refutation of Hamzah Fansūrī's mystical philosophy, based on Rānīrī's Hujjatu 'l-Siddīq li daf'i 'l-Zindīq and Tibyan fi Ma'rifati 'l-Adyan and other Malay sources

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A thesis submitted to the Faculty of Graduate Studies and Research in partual fulfillment of the requirements for the degree of Master of Arts

Institute of Islamic Studies, McGill University, Montreal
August 1962

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PREFACE

The subject of this thesis is a critical study of Nūru’l-Dīn al-Rānīrī's refutation of Ḥamzah Fanṣūrī's mystical philosophy, based on two of Rānīrī's works: the *Ḥujjatu’l-Ṣiddīq li daf‘i’l-Zindīq* (Maxwell Text no. 93, Royal Asiatic Society, London), and the *Tibyān fī Ma‘rifati’l-Adyān* (Leiden Text cod. or. 3291), both of which have been reproduced in facsimile in Voorhoeve's *Twee Maleise Geschriften van Nūruddīn ar-Rānīrī* (1955); and on the works of Ḥamzah Fanṣūrī containing various collections of mystical poems and two prose works: the *Asrāru’l-‘Ārifīn* and the *Sharābu’l-‘Āshiqīn* or *Zīnatu’l-Muwaḥḥidīn*, all of which have been edited and transliterated into the Roman script and bound in a single volume by Doorenbos in *De Geschriften van Hamzah Pansoeri* (1933). None of Rānīrī's two works mentioned above - or his other extant works for that matter - have been edited and transliterated in Romanized form, nor have they - including the works of Ḥamzah referred to - been translated into English or any other language. In this study I have made a Romanized Malay edition of the text of the *Ḥujjatu’l-Ṣiddīq li daf‘i’l-Zindīq* including an English translation of it.

As far as I am aware, this is the first thesis on the subject dealing with a detailed study of the mystical controversy between Rānīrī and Ḥamzah, and it is the second thesis on studies in Malay mysticism written for an English-speaking university.[1] Otherwise work in this field has been the preserve of Dutch scholars. To the best of my knowledge there has yet been no work done on Rānīrī insofar as his refutation of Ḥamzah's mystical philosophy is concerned, nor work on Ḥamzah's teachings with a view to bringing together for close comparison the ideas of these two men who have played so significant a role in the life of the people of their time, as is here attempted.

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[1] The first being the doctoral dissertation of A.H. Johns (published in the Journal of the Malayan Branch, Royal Asiatic Society, vol. 30, pt. 2, August 1957).

Scholars in Indonesian and Malay studies seem to have taken for granted as true Rānīrī's representation of Ḥamzah's beliefs and teachings. They believe in Rānīrī's claim to being an exponent of "orthodox mysticism," and in Rānīrī's denunciation of Ḥamzah as a "heretical pantheist" and of his teachings as "heresies." Thus, for example, we find a great scholar in Malay studies such as Winstedt succumbing to Rānīrī's persuasive influence in interpreting Ḥamzah's mystical philosophy as mere materialistic pantheism:

> For Hamzah God includes heat and cold, good and evil, the Ka'bah and idolatrous temples. All lies potential in the Divine Being like the seed in the tree. If heat and cold, good and evil, were not always immanent in God, then He could not be called perfect.[2]

Even in the most recent observation in connection with Ḥamzah's mystical philosophy we find it said that:

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[2] Winstedt, R.O., A History of Classical Malay literature, Journal of the Malayan Branch, Royal Asiatic Society, vol. 31, pt.3, June 1958, p. 118.

> There is not sufficient primary material available to be absolutely certain of the standpoint of the various authors concerned, even in regard to the works of Hamzah and Shamsu'l-Dīn, although it seems safe to say they were Pantheists of an extreme kind.3

It is the veracity of what has been reported as Ḥamzah's beliefs and teachings as conveyed to us by Rānīrī and all those who agree with him that I now challenge, for from what I understand of Ḥamzah's mystical philosophy, I contend that for the most part - and a damaging one at that - the reports and presentations are distortions and caricatures of what Ḥamzah actually says and means. It is therefore with reason that I now suggest we no longer continue to consign him to the company of that uncultured and antinomian brand of pedestrian 'Ṣūfīs' whom Rānīrī calls the Heretical or Deviating Wujūdiyyah, for as Sa'dī would say, if dust were blown to the heavens it would still be dust; and if gold were cast into the dung-heap, gold it still would be!

I have selected Rānīrī's Ḥujjatu'l-Ṣiddīq li daf'i'l-Zindīq for translation as I think this work reveals the nature of Rānīrī's concepts of Being, Existence, Essence. These are key concepts in his polemics against the heretical Wujūdiyyah mystics and against Ḥamzah. The Romanized Malay edition and English translation appears respectively in chapters six and seven of this study. The edition and translation have been briefly annotated to throw some light on

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3 Johns, op. cit., p. 30.

the meaning of the text and to convey critical comments on the text. The system of transliteration of Arabic characters that I adopt throughout this study is as follows:-

(a) Consonants:

ا = a ء = ʼ[4] ب = b ت = t ث = th
ج = j ح = ḥ خ = kh د = d ذ = dh
ر = r ز = z س = s ش = sh ص = ṣ
ض = ḍ ط = ṭ ظ = ẓ ع = ʻ غ = gh
ف = f ق = q ك = k ل = l م = m
ن = n و = w ه = h ي = y

(b) Long vowels: ى or ا =ā; و = ū; ي = ī

(c) Short vowels: ـَـ = a; ـُـ = u; ـِـ = i

(d) Diphthongs: ـَو = aw; ـَي = ay; ـِيّ = iyy (final form ī)
ـُوّ = uww (final form ū)

(e) Others: ة =ah (as in ma'rifah) and at (as in ma'rifatu);
ال (article) = al or ʼl

Throughout this study and in chapter six in particular, the system of Romanized Malay spelling is not the same as that still officially used in Malay schools and textbooks in the Malay Peninsula. I am following closely the system adopted by the Kongres Bahasa dan Persuratan Melayu III. In this system, the pepet sign (˘) and hyphens (except in cases of repetition of words usually denoting plurals and emphases) are dropped out, and the spelling is more phonetic. Thus, for example, sa-suatu is spelled

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[4] Except when initial.

sesuatu; *di-perolĕh-nya* is spelled *diperolehnya* - and so on. In chapters six and seven, numerals in brackets ((1)) indicate Rānīrī's notes to the written text on the margin of the manuscript; numerals without brackets are my notes continued in the usual order from the preceding chapters; numerals in square brackets ([1]) indicate paging of the manuscript; a word or words in square brackets ([one]) denotes conjecture; a letter or letters in square brackets ([o]) indicates missing letters in either the correct spelling, or the modern form of spelling, such as, for an example of the latter, *terbunyi* (archaic) and *ter[sem]bunyi* (modern form); memantah (archaic) and *men[b]antah* (modern form). Arabic words occurring in the Malay text, and words of Arabic origin which have become common Malay usage are spelled according to the Arabic form following the system of transliteration into Arabic characters here adopted. Thus words now regarded as part of common Malay usage such as *maksud*, *kaum*, *alam*, *dunia*, are Romanized with the addition of diacritical marks to indicate their original Arabic derivation as *maqṣūd*, *qawm*, *ʿālam*, and *dunyā*.

CHAPTER I

Introduction: The historical background

Trade has been going on in the Indonesian Archipelago since ancient times, linking it with the various parts of Asia and with the Middle East and the lands of the North. In Roman times, the Alexandrian geographer Ptolemy, who flourished in the year 160 of the Christian era, mentioned for the first time an area in the Archipelago, referring to it as the 'Golden Chersonese.' This prosperous land seems now to have been identified with the Malay Peninsula.[1] Along with trade came changing religions and various cultural elements imparting upon the people their distinctive impressions. Islām too had come via the trade route. Yet it seems strange that, when considering the fact that Arab and Muslim settlements had established themselves in Sumatra as early as 674,[2] and again in 878,[3] and in Java in 1082, in Champa in 1039,[4] in the Malay Peninsula in 878[5] and in 1302,[6] we discern little

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[1] The Commentaries of the Great Afonso Dalboquerque, Second Viceroy of India. With notes and introduction by Walter de Gray Birch. The Hakluyt Society, LII, LV, LXII, LXIX, London, 4 volumes, 1875-1884. Volume III, p. 71. Malacca and the Malay Peninsula is referred to as the Golden Chersonese. Camillio Portio in his Oration to Pope Leo X in 1515 on the capture of Malacca, extolls Malacca as the Golden Chersonese (ibid., pp. 169-187). Hereafter cited as Commentaries. See also Vlekke, B.H.M., Nusantara, a history of Indonesia, The Hague, 1959, p. 18. Hereafter cited as Vlekke.

[2] See Arnold, T.W., The preaching of Islam, London, 1913, p. 364. Hereafter cited as Arnold.

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[3] See Huzayyin, S.A., Arabia and the Far East, their commercial and cultural relations in Graeco-Roman and Irano-Arabian times, Cairo, 1942, pp. 274, 164. See also note 1 on p. 164. Hereafter cited as Huzayyin. In 878, following a troublesome rebellion which broke out in South China among the troops of the T'ang Emperor Hi-tsung (874-889), Mas'ūdī reported that about one hundred and twenty thousand, or two hundred thousand traders from the West comprising Muslims (the majority), Jews, Christians, and Parsees who had settled in what was known to the Arabs as Khanfu (Canton), were massacred (see Chau Ju-Kua: his works on the Chinese and Arab trade in the twelfth and thirteenth centuries, entitled Chu-fan-chi, translated and annotated by F. Hirth and W.W. Rockhill, St. Petersburg, 1912, p. 18. Hereafter cited as Chau Ju-Kua). Consequently the Muslim traders, who were mainly Arabs and Persians, left Canton and sought refuge in Kalah (Kedah) on the west coast of the Malay Peninsula. This considerable emigration of the Muslim traders to the Malay Peninsula effected a transference of the entrepot for trade with the Chinese Empire from Canton to Kedah. We can reasonably assume that since the Muslims had quite a considerable settlement in Canton, enjoying a high degree of civil and religious autonomy (see reference to Chu Yu's work written between 1111 and 1117 in Chau Ju-Kua, pp. 16 and 17; notes 1 and 2 on p. 16, and notes 1 and 2 on p. 17), they must have perpetuated their mode of settlement and social organization in Kedah and San-fo-tsi (Palembang) in east Sumatra, whither they had similarly migrated. This event seems to have marked the beginning of the coming of Islām in these areas. We may imagine - if we accept our assumption that the Muslims established settlements similar to those in Canton and elsewhere in South China - that the Muslims coupled trading with missionary activities; especially in the coastal areas which were their ports of call and trading centres.

[4] Krom, N.J., Hindoe-Javaansche Geschiedenis, The Hague, second edition, 1931, p. 452 and notes 5 and 6. Cited in van Leur, J.C., Indonesian trade and society, The Hague, 1955, p. 168.

[redacted]

> "Waḥdatu'l-wujūdi mā huwa bihi tataḥaqqaqu ḥaqīqatu kulli mawjūdin wa dhālika lā yaṣiḥḥu an yakūna amran[275] ghayra'l-ḥaqqi 'azzā[276] sha'nuhu.

ya'nī: "Bahwa waḥdatu'l-wujūd itu iaitu barang suatu shay' yang dengan dia jadi sesuatu shay'. Maka yang menjadikan itu sekali-kali tiada ṣaḥ dikata wujūd melainkan akan wujūd Allāh jua."

Maka barang siapa hendak menta'wīlkan[277] Allāh itu 'ālam dan 'ālam itu Allāh - dan lagi katanya insān itu Allāh - maka sanya ialah mendustakan Ḥaqq Ta'ālā dan RasūlNya, dan membenarkan i'tiqād Yahūdī dan Naṣārā. Lagi dii'tiqādkan mereka itu Islām ajā'ib; sekali-kali betapa perinya hendak dita'wīlkan akan perkataan yang sejahat-jahat dan i'tiqād yang semata-mata ḍalālat lagi kāfir - na'ūdhu bi'l-Lāhi minhā! - yang tiada terderita tujuh petala langit dan bumi mendengar dia, seperti firmān Allāh Ta'ālā:

> 'Takādu'l-samawātu yatafaṭṭarna minhu wa tanshaqqu'l-arḍu wa takhirru'l-jibālu[278] haddan an da'ū li'l-raḥmāni waladan.'

ya'nī: 'Hampirlah tujuh petala langit belah-belah, cherak-cheraklah tujuh petala bumi, dan runtuhlah [16] segala bukit berhamburan tatakala mendengar kata Yahūdī dan Naṣārā ada bagi Tuhan yang bernama Raḥmān itu anak.'

Apabila kau ketahuilah perkataan dan i'tiqād Wujūdiyyah yang mulḥid maka sekarang kubayānkan pula perkataan dan i'tiqād

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[275] The text reading amrun is incorrect.

[276] The text is corrupt.

[277] The text reading menta'wilkan is incorrect.

[278] The text reading taḥirru is incorrect.

Wujūdiyyah yang muwaḥḥid lagi Ahlu’l-Ṣūfī (dijadikan Ḥaqq Ta‘ālā kiranya kita daripada qawm mereka itu!) Kata Wujūdiyyah yang muwaḥḥid bahwa wujūd Allāh itu esa jua; tiada berbilang dan berḥad, tiada bersegala dan setengah, tiada berhimpun dan bersuku-suku, tiada khāṣṣ dan ‘āmm, tiada jawhar dan jisim - serta demikian ada dijadikannya segala perkara yang tersebut itu.

Shahdān. Bahwa wujūd Allāh itu sekali-kali tiada berubah dan tiada jadi segala perkara itu kerana Ia al’āna kamā kāna - ya‘nī, adalah Ia sekarang seperti adaNya dahulu jua; ya‘nī tatakala belumpai[279] dijadikan Ḥaqq Ta‘ālā segala perkara, tiada Ia jadi segala perkara itu. Ya‘nī, demikian lagi tatakala sudah dijadikan-Nya segala perkara itu pun tiada jadi Ia serupa dan sewujūd dengan segala perkara itu. Ya‘nī, bahwa wujūd Allāh itu tertentu pada dhāt Allāh jua, sekali-kali tiada jadi Ia wujūd makhlūq, dan wujūd makhlūq itu sekali-kali tiada jadi ia wujūd Allāh. Seperti kata Shaykh Muḥyī’l-Dīn Ibnu’l-‘Arabī (qaddasa’l-Lāhu sirrahu!) pada setengah taṣnifnya:

> "Wājibu’l-wujūd huwa’l-wujūd [17] al-muṭlaq."

ya‘nī: "Wajibu’l-wujūd itulah wujūd yang muṭlaq."
(ya‘nī wujūd Allāh itu bukan wujūd yang muqayyad).

Maka adalah wujūd Allāh [tiada] ketahuan kayfiyyatNya dan kammiyyat-Nya, dan tiada dapat dibaḥathkan dan ditafaḥḥuṣkan[280] daripada haqīqatNya dan kunhi dhātNya. Seperti firmān Allāh Ta'ālā:

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[279] Pai is archaic form meaning lagi.

[280] The text reading tafāḥuṣkan is incorrect.

'Wa yuhadhdhirukumu'l-Lāhu nafsahu.'

ya'nī: 'Dipertakut Allāh akan kamu daripada sampai ma'rifat kamu kepada kunhi dhātNya.'

Dan sabda Nabī s.a.w.:

"Kullukum fī dhāti'l-Lāhi ḥumqiyyūna."

ya'nī: "Adalah sekalian kamu pada ma'rifat dhāt Allāh aḥmaq."

Dan kata nabī Allāh Dāwūd a.s.:

"Subḥāna man ja'ala i'tirāfa'l-'abd bi'l-'ajzi 'an shukrihi shukran kamā ja'ala i'tirāfahu bi'l-'ajzi 'an ma'rifatihi ma'rifatan."

ya'nī: "Mahasuchi Tuhan yang menjadikan iqrār 'abd dengan melemahkan dirinya daripada membawa shukur akan dia dengan sempurna shukur, seperti dijadikan iqrār 'abd dengan melemahkan dirinya daripada sampai ma'rifatnya pada kunhi dhāt Allāh dengan sempurna ma'rifatnya."

Kata Abū Bakr al-Ṣiddīq r.a.:

"Subḥana man lam yaj'al likhalqihi sabīlan[281] ilā ma'rifatihi illā bi'l-'ajzi 'an ma'rifatihi."

ya'nī: "Mahasuchi Tuhan yang tiada menjadikan bagi makhlūqNya jalan kepada ma'rifat dhātNya melainkan daripada melemahkan diri daripada ma'rifat akan Dia."

Maka nyatalah tiada diḥāṣil ma'rifat 'abd dan tawḥīdnya akan Ḥaqq Ta'ālā melainkan dengan sekira-kira anugerah Tuhannya [18] akan dia. Seperti kata Shaykh Shiblī (qaddasa'l-Lāhu sirrahu!) akan seorang laki-laki:

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[281] The text reading sabīlun is incorrect.

"Tadrī [limā] lam yaṣiḥ[282] tawḥīdaka faqāla lā qāla liannaka taṭlubuhu bika fa law taṭlubuhū bihi lā[283] wajadtuhu."

ya'nī: "Tahukah engkau kerana apa [tiada] ṣaḥ tawhīdmu? Maka sahut laki-laki itu: 'Tiada hamba tahu.' Maka kata Shaykh Shiblī: 'Dari kerana bahwa sanya engkau menuntut tawhīd itu dengan dikau (ya'nī dengan daya upayamu jua), maka jikalau kau tuntutnya akan tawhīd itu dengan anugerah Ḥaqq Ta'ālā nischaya kau peroleh akan dia."

Inilah rahasia sabda Nabī s.a.w.:

"Lā ya'rifu'l-Lāha illā'l-Lāhu lā yadhkuru'l-Lāha illā'l-Lāhu lā yarā'l-Lāha illā'l-Lāhu."

ya'nī: "Tiada [ada yang dapat] mengenal Allāh melainkan Allāh, dan tiada [ada yang dapat] menyebut Allāh melainkan Allāh, dan tiada [ada yang dapat] melihat Allāh melainkan Allāh. (Ya'nī tiada dikenal 'abd akan Ḥaqq Ta'ālā melainkan dengan semata-mata anngerahaNya akan dia, dan tiada dapat disebut 'abd akan Ḥaqq Ta'ālā melainkan dengan semata-mata anugerahaNya, akan dia, dan tiada dapat dilihat 'abd akan Ḥaqq Ta'ālā melainkan dengan semata-mata anugerahaNya akan dia)."

Maka adalah i'tiqād segala Wujūdiyyah yang muwaḥḥid pada ma'nā kalīmat lā ilāha illā'l-Lāh 'tiada mawjūd hanya Allāh.'

Ya'nī: 'Lā wujūda li shay'in ḥaqīqatan illā'l-Lāhu.'

ertinya: 'Tiada wujūd bagi sesuatu shay' pada ḥaqīqatnya melainkan tertentu bagi Ḥaqq Ta'ālā.'

ya'nī: 'Mā fī'l-wujūdi illā huwa nafiyyu'l-mashriki 'an wujūdihi [19] wa ithbātu waḥdatihi fī wujūdihi bilā ghayrihi.'

ertinya: 'Tiada ada wujūd pada ḥaqīqat melainkan [wujūd] Ḥaqq Ta'ālā jua; iaitu menafīkan sekutu daripada wujūd Allāh dan mengithbātkan keesaan Ḥaqq Ta'ālā pada wujūdNya jua dengan tiada ada wujūd ḥaqīqī bagi yang lainnya.'

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[282] Text reading tasiḥ is incorrect.

[283] Text reading li is corrupt.

Maka bahwa sanya wujūd segala makhlūq ẓill lagi wujūd majāzī jua. Dan aṣlī dan ḥaqīqī itu iaitu wujūd Ḥaqq Ta'ālā jua. Sekali-kali tiada wujūd ḥaqīqī pada wujūd yang majāzī. Hanya sanya adalah ia hapus dan lenyap lagi 'adam apabila dibandingkan dengan yang ḥaqīqī. Seperti kata Shaykh Junayd (qaddasa'l-Lāhu sirrahu!):

> "Al-muḥdathu idhā qūrina bi'l-qadīmi lam yatabaqqa[284] lahu atharun."

ya'nī: "Wujūd yang muḥdath itu apabila dibandingkan dengan wujūd yang qadīm nischaya tiadalah tinggal baginya bekas (ertinya hapuslah dan fanā'lah ia)."

Maka adalah segala muwaḥḥid itu menghapuskan dalam mushāhadahnya akan segala wujūd makhlūq pada banding mushāhadahnya akan wujūd Allāh yang ḥaqīqī lagi muṭlaq. Serta kata mereka itu 'tiada ada mawjūd yang ḥaqīqī hanya Allāh.' Maka nyatalah mā siwā Allāh itu 'adamu'l-maḥḍ - sekali-kali tiada berwujūd ḥaqīqī, kerana ittifāqlah segala perkataan 'Ārif dan Muḥaqqiq pada ishārat dan 'ibārat, pada dhawq dan wijdān. Dan -

> "Mā siwā'l-Lāhi 'adamu'l-maḥḍ min haythu dhātihi wa lā yūṣafu bi wujūdin ma'a'l-lāhi ta'ālā." [20]

ya'nī: "Bahwa sanya adalah mā siwā Allāh itu 'adam maḥḍ daripada fihaq dhātNya, dan tiada dapat diperikan akan 'adam maḥḍ itu ada ia mawjūd [ber] serta [dengan] Allāh."

Kata Shaykh Ibn 'Aṭā'i'l-Lāh (qaddasa'l-Lāhu sirrahu!)

> "Fa mā siwā'l-lāhi ta'ālā 'inda ahli'l-tawḥīdi wa'l-ma'rifati lā yūṣafu bi wujūdi wa lā faqada a'zalan wujūda ma'ahu ghayruhu li thubūti aḥadiyyatihi wa lā faqda li ghayrihi li annahu lā yafqidu[285] illā mā wujida."

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[284] The text reading yabtaqī is incorrect.

[285] The text reading yufaqqidu is incorrect.

ya'nī: "Mā siwā Allāh itu pada Ahlu'l-Tawḥīd dan Ahlu'l-Ma'rifah tiada dapat diperikan dengan wujūd, dan tiada dapat diperikan dengan 'adam muṭlaq, dari kerana sekali-kali tiada sesuatu wujūd shay' serta Ḥaqq Ta'ālā lain daripada dhātNya; kerana thābitlaḥ keesaan wujūd Allāh pada dhātNya jua. Dan tiada mā siwā Allāh itu 'adam muṭlaq dari kerana bahwa sanya tiada jua dijadikan Ḥaqq Ta'ālā akan sesuatu shay' melainkan barang yang dijadikanNya."

Seperti firmān Allāh Ta'ālā yang Mahatinggi:

'Kullu shay'in hālikun illa wajhahū.'

ya'nī: 'Tiap-tiap shay' itu binasa melainkan dhāt Allāh.'

Seperti sabda Nabī s.a.w.:

"Alā kullu shai'in mā khala'l-lāha[286] bāṭilu
wa kullu na'īmin lā maḥālata zā'ilu."[287]

ya'nī: "Tiadakah kuketahui tiap-tiap segala sesuatu barang yang lain daripada Allāh itu sia-sia jua adanya."

ertinya: "Tiada dibagiNya wujūd ḥaqīqī, dan tiap-tiap ni'mat itu tidak dapat tiada hilang jua."

Sanya shahdān. [21] Amat beza antara perkataan Ahlu'l-Ṣūfī bahwa Ḥaqq Ta'ālā dengan 'ālam itu esa, dan antara perkataan Wujūdiyyah yang mulḥid bahwa Ḥaqq Ta'ālā dengan 'ālam itu esa. Maka maqṣūd Ahlu'l-Ṣūfī daripada perkataan itu iaitu bahwa sanya Ḥaqq Ta'ālā jua yang mawjūd lagi tertentu wujūdNya pada dhātNya jua, sekali-kali tiada wujūdNya pada 'ālam; seperti kata mereka itu:

"Al-wujūdu huwa'l-Lāhu."

ya'nī: "Wujūd itu iaitu Allāh."

Dan seperti kata Shaykh Muḥyī'l-Dīn ibnu'l-'Arabī (qaddasa'l-Lāhu sirrahu!) dalam kitāb *Fuṣūṣu'l-Ḥikam*:

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[286] The text reading *aḥalla* is corrupt.

[287] The text reading *zānidu* is incorrect.

"Wa'l-wujūdu'l-ḥaqqu innamā huwa'l-lāhu'l-ḥaqqu khāṣṣatan min ḥaythu dhātuhu ʻainuhu dhātuhu."

yaʻnī: "Yang wujūd itu iaitu Ḥaqq Taʻālā. Hanya sanya Ialah Allāh sebenarnya lagi tertentu Ia daripada fihaq dhātNya: itulah wujūdNya."

Dan lagi pula katanya:

"Wa inna'l-ʻālama laysa illā tajalliyahu."

"Dan bahwa sanya ʻālam itu tiada ada ia melainkan tajallī Ḥaqq Taʻālā (yaʻnī maẓharNya)."

Dan lagi pula katanya:

"Faʻl-ʻālamu mutawahhamun mā lahu wujūdun ḥaqīqiyyun."

"Maka ʻālam itu iaitu yang diwahmikan jua, tiada ada baginya wujūd ḥaqīqī."

Maka berhimpunlah[288] sekalian Ahlu'l-Ṣūfī dan segala Mutakallimīn mengatakan:

"Al-ʻālamu bi jamiʻi ajzā'ihi aʻrāḍun wa'l-maʻrūḍu huwa'l-lāhu."

yaʻnī: "Yang ʻālam dengan segala suku-sukunya [itu] beberapa ʻaraḍ, dan maʻrūḍ itu iaitu Ḥaqq Taʻālā."

Maka murād daripada ʻaraḍ itu pada iṣṭilāḥ mereka itu [22]:

"Al-ʻaraḍu lā yabqā zamānayni."(14)

yaʻnī: "Yang ʻaraḍ itu tiada ia kekal pada dua masa."

Dan murād daripada maʻrūḍ itu iaitu wujūd Allāh yang azalī lagi abadī. Ialah yang qā'im sendiriNya dan Ialah yang mengqiyāmkan[289] bagi lainnya. Maka tiadalah dinamai akan 'ālam itu dengan nama wujūd; hanya sanya adalah dinamai akan dia dengan nama ẓalālat[290] dan lā shay', bāṭil dan khayālī dan sarābi dan ẓillī jua.

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(14) Yaʻnī adalah ʻaraḍ itu berubah-ubah lagi berganti-ganti dan hilang. Maka datang yang ganti sebagainya pada tiap-tiap nafas dan ketika. *Ḥāshiyah minhu*.

[288] The text reading *berhimpunkan* is incorrect.

Maka apabila adalah ḥāl 'ālam itu demikian - ya'nī tiadalah kebilangan keadaannya itu jikalau kelihatan pada penglihat mata sekalipun - maka tiadalah menduai wujūd Ḥaqq Ta'ālā. Sebab inilah kata mereka itu bahwa Ḥaqq Ta'ālā dengan 'ālam itu esa. Bukan maqṣūd mereka itu bahwa 'ālam(15) dengan Ḥaqq Ta'ālā sewujūd dan bersuatu. Kerana itulah kata mereka itu bahwa Ḥaqq Ta'ālā dengan 'ālam berlainan pun tiada dan bersuatu pun tiada, kerana berlainannya dan bersuatunya itu menghendaki dua wujūd. Hanya sanya adalah ia milik bagi Ḥaqq Ta'ālā. Su'āl (jika ditanyai seseorang): "Bahwa matahari yang dilangit dengan matahari yang kelihatan didalam chermin esakah atau dua?" Jawāb: "Bahwa matahari yang dilangit dengan matahari yang didalam chermin esa jua." Su'āl (jika ditanyai seseorang): "Bukankah ketahuan daripada perkataan ini bahwa matahari yang dilangit dengan matahari yang didalam chermin itu sewujūd?" Jawāb: "Bahwa [23] sekali-kali tiada sewujūd matahari yang dilangit dengan matahari yang didalam chermin. Maka yang demikian itu tiada ter[sem]bunyi pada segala Budiman yang tajam ʻaqlnya, kerana matahari yang didalam chermin itu tiada kebilangan adanya, dan hanya yang kebilangan itu matahari yang dilangit jua. Maka jikalau ada wujūd matahari yang dilangit itu pada matahari yang didalam chermin nischaya berhubunglah dan sewujūdlah keduanya. Maka yang demikian itu sekali-kali tiada diterima ʻaql. Dan jikalau ada sesuatu suku daripada wujūd matahari yang dilangit, atau chahayanya ada pada matahari yang kelihatan didalam chermin nischaya hangat dan tertunulah chermin itu. Dan lagi pula jikalau ada wujūd matahari yang dilangit itu pada matahari yang kelihatau didalam chermin itu betapa luas pada ʻaql, kerana matahari yang dilangit itu kira-kira tiga puluh kian dunia ini besarnya, dan chermin itu qadar sejari jua besarnya. Maka betapa dapat chermin yang luas sejari meluluskan matahari dilangit yang besarnya tiga puluh kian dunia ini! Maka nyatalah bahwa matahari yang kelihatan didalam chermin itu bayang-bayang dan tempat kenyataan dan bekas matahari yang dilangit jua."

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(15) Ya'nī sebab dinamai akan 'ālam itu lā shay' kerana ia tiada shay' ḥaqīqī pada tiap-tiap nafsu'l-amr dirinya, tetapi adalah shay' pada fihaq dijadikan Allāh akan dia. Ḥāshiyah minhu.

[289] The text reading peqiyāmkan is incorrect.

[290] The text reading ḍalālat is corrupt.

Adapun maksud Wujūdiyyah yang mulḥid mengatakan Ḥaqq Taʻālā dengan ʻālam esa jua, iaitu dikehendakinya wujūd Allāh dan ʻālam sewujūd. Maka Allāh itu ʻālam dan ʻālam itu Allāh - naʻūdhu bi'l-Lāh [24] daripada beriʻtiqād yang demikian itu!

Shahdān. Adalah mushāhadah segala ʻĀrif yang kāmil mukammal akan Ḥaqq Taʻālā dengan ʻālam itu seperti kata Ṣāḥibu Miftāhi'l-Ghayb (qaddasa'l-Lāhu sirrahu!):

"Wa amma'l-kummalu wa'l-mumakkanūna lā yanfūna'l-'ālama 'alā naḥwi mā yanfīhi ahlu'l-shuhūdi'l-(16) ḥāliyyi wa lā yuthbitūnahu[291] 'alā naḥwi ithbāti ahli'l-ḥijābi ma'a i'tirāfihim bi'l-ḥaqqi wa'l-'ālami wa tamyīzihim bayna'l-ḥaqqi wa mā siwāhu."

ya'nī "Adalah segala yang kāmil yang Ahlu'l-Tamkīn tiada dinafīkan 'ālam seperti yang dinafīkan Ahlu'l-Shuhūd al-Ḥālī, dan tiada diithbātkan mereka itu akan 'ālam seperti yang diithbātkan Ahlu'l-Ḥijāb; serta diqabūlkan mereka itu akan Ḥaqq Ta'ālā dan 'ālam, dan dibezakan mereka itu antara Ḥaqq Ta'ālā dengan 'ālam.

Tanbīh. Ketahui olehmu, hai Ṭālib!, bahwa perkataan shaṭḥiyyāt(17) yang terlanchar lisānnya setengah 'Ārif, padaḥāl ghalābah maboknya, seperti katanya: "Anā'l-Lāhu!" dan "Anā'l-Ḥaqqu!" dan barang sebagainya yang ketahuan daripada perkataan itu bahwa Ḥaqq Ta'ālā dengan makhlūq suatu ḥaqīqat dan sewujūd. Maka yang demikian itu (ḥāsha'l-Lāhu) sekali-kali tiada maqṣūd dan tiada disengaja[292] mereka itu akan perkataan shaṭḥiyyāt itu. Hanya sanya berlaku atas lisān mereka itu dengan tiada ingat akan dirinya serta [25] terlanchar lisān yang lawas[293] tatakala maboknya, dan yang mengigau tatakala tidur dan idami dengan sesuatu pekerjaan, dan yang ter‘ādat akan sesuatu perkataan(18) seperti orang yang latah. Maka terlanchar lisānnya dengan tiada ikhtiyārnya. Demikian lagi segala ḥāl Ahlu'l-Lāh pada shaṭḥiyyātnya; kerana adalah ghālib pada penglihat mereka itu, fanā' [akan] dirinya dan akan segala mā siwā'l-Lāh, serta mathqūl dan karam ia pada tiap-tiap ketika pada siang dan malam dalam mushāhadahkan Ḥaqq Ta‘ālā. Lalu berlaku atas lisānnya segala mereka itu daripada segala asmā' Allāh hingga ter‘ādatlah pada lisānnya: "Huwa'l-Lāhu! - Huwa'l-Lāhu!" atau "Huwa'l-Ḥaqqu! - Huwa'l-Ḥaqqu!" Maka tertukarlah 'Huwa' itu dengan ‘Anā'. Maka yang demikian itu diperlakukan Ḥaqq Ta‘ālā atas lisān mereka itu, dan dengan tiada ikhtiyārnya. Maka adalah pada iṣṭilāḥ Ahlu'l-Ṣūfī dinamai akan yang mengata[kan] shaṭḥiyyāt itu

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(16) Itu tinggal dalamnya: iaitulah mem[b]eri manfa'at dan shaṭḥiyyāt yang pada iṣṭilāḥ Ahlu'l-Ṣūfī itu iaitu barang yang keluar daripada lisānnya setengah Ahlu'l-Lāh itu tatakala ghalābah mabok mereka itu. Maka yang demikian itu tiada mufakat dengan ḥukum shara' dan ḥaqīqat. Hanya semata-mata dengan dia perangai bashariyyah jua, tiada dengan ikhtiyār mereka itu pada perkataan shaṭḥiyyāt itu. Ḥāshiyah minhu. 'Afā'l-Lāhu 'anhu.

(17) Adapun murād daripada shaṭḥiyyāt itu pada lughat, buang; seperti dibuang periuk yang mendidih akan biuhnya yang tiada bermanfa'at dan tinggalkan barang yang beri manfa'at. Demikian lagi qalb segala Ahlu'l-Lāh itu upama periuk yang mendidih dan shaṭḥiyyāt itu buih aḥwālnya, ia itulah yang terang lagi tiada beri manfa'at segala asrār.

[291] The text reading yushbitūnahu is corrupt.

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(18) Adapun murād daripada mabok itu pada iṣṭilāḥ Ahlu'l-Ṣūfī iaitu tiada ingat ‘abd akan dirinya dan akan mā siwā'l-Lāh sebab ghalābah kekerasan wāridnya tajallī Ḥaqq Ta‘ālā padanya. Ḥāshiyah minhu. ‘Afā'l-Lāhu ‘anhu.

[292] The text reads sahaja (archaic form of sengaja).

[293] The text is corrupt.

maghlūbu’l-ḥāl dan *marfūʻu’l-qalam* pada Ḥaqq Taʻālā jua. Dan dibiarkan mereka itu akan dia hanya pada perkataan 'Anā’l-Ḥaqqu' dan barang sebagainya jua. Tetapi pada ẓāhir sharaʻ(19) diḥukumkan akan dia(20) dan tiada diberikan mereka itu akan dia(21) pada segala iʻtiqād yang mulḥid dan zindīq dan segala perbuatan yang tiada dikeriḍā’i Ḥaqq Taʻālā. Jikalau pada ḥāl [26] fanā’nya dan maboknya sekalipun tiada gugur daripadanya taklīf, iaitu amr dan nahī, kerana adalah Ḥaqq Taʻālā qā’im dengan memerintahkan ʻaqlnya dan dipeliharakanNya akan dia daripada segala perbuatan yang maʻṣiat. Serta [di] anugerahiNya tawfīq akan dia pada mengerjakan segala farḍ, pada ḥāl ghalābah maboknya serta fanā' fī'l-Lāh. Kata Shaykh Muḥammad Ibn Faḍli'l-Lāh demikianlah ketahuan [maʻnānya] daripada perkataan segala ʻĀrif bi'l-Lāh.

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(19) Yaʻnī: tiada disiksa Ḥaqq Taʻālā akan dia pada hari qiyāmat, kerana ia mengata[kan] shaṭḥiyyāt itu tiada dengan ikhtiyārnya, lagi kerana keluar daripada lisānnya sebab ghalābah kekerasan ẓāhir Ḥaqq Taʻālā atasnya. Seperti firmān Allāh Taʻālā:

'Innī anā’l-Lāhu!'

daripada puhun ẓaytūn dibukit Ṭūrisīna. Maka adalah yang mengata[kan] shaṭḥiyyāt itu mu’min pada Ḥaqq Taʻālā. *Ḥāshiyah minhu*. *ʻAfā’l-Lāhu ʻanhu*.

(20) Yaʻnī jikalau tiada dibunuh akan dia. *Ḥāshiyah minhu*. *ʻAfā’l-Lāhu ʻanhu*.

(21) Yaʻnī segala iʻtiqād yang bersalahan dengan Kitāb Allāh dan ḥadīth Rasūlu’l-Lāh dan ijmāʻ segala ʻUlamā’, atau diḥalālkannya barang yang diḥarāmkan Allāh. Yaʻnī diḥukumkan mereka itu akan dia dengan murtad dan zindīq, dan jikalau tiada dibunuh akan dia. *Ḥāshiyah minhu*. *ʻAfā’l-Lāhu ʻanhu*.

Hai Ṭālib!, sekali-kali tiada jadi wujūd Ḥaqq Taʻālā itu wujūd makhlūq dan wujūd makhlūq itu sekali-kali tiada jadi wujūd Ḥaqq Taʻālā jikalau fanā' fi'l-Lāh dan baqā' bi'l-Lāh sekalipun. Seperti kata Shaykh ʻAlī ibn Aḥmad al-Mahā'imī (qaddasa'l-Lāhu sirrahu!) didalam kitābnya Irā'ātu'l-Daqā'iq sharḥ Mir'atu'l-Ḥaqā'iq:

> "Biannahu wa in balagha mā balagha lā takhruju min ḥaddi'l-ḥaqā'iqi'l-kawniyyati wa lā yablughu ratbatan ilāhiyyatan wa 'in ṣāra fāniyan fi'l-Lāhi aw bāqiyan bihi khilāfi mā tawahhama baʻḍu'l-sufahā'i."

yaʻnī: "Bahwa sanya jikalau wāṣil ʻabd dengan kesudah-sudahan wāṣil kepada Ḥaqq Taʻālā sekalipun maka sekali-kali tiada ia keluar daripada ḥad makhlūq, dan tiada jadi diperwujūdnya akan wujūd Allāh jikalau jadi ia fanā' fi'l-Lāh [atau] baqā' bi'l-Lāh sekalipun - bersalahan dengan yang di iʻtiqādkan setengah jāhil yang zindīq."

Shahdān. Barang siapa [27] mengata[kan] perkataan shaṭḥiyyāt atau diiʻtiqādkannya pada ẓāhir ʻibārat perkataan itu dengan tiada hapus[294] [dalam] ghalābah maboknya(22) seperti ḥāl segala Aḥlu'l-Lāh itu, maka jadilah ia mulḥid dan zindīq; lagi kāfir pada Allāh pada ẓāhir shara', dan diḥukumkan akan dia didalam dunyā dengan bunuh dan didalam ākhirat senantiasa kekal dalam neraka selama-lamanya.

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(22) Yaʻnī ingat akan dirinya dengan ikhtiyārnya.

[294] The text reading khāf or ḥāf conveys no meaning.

> Rabbanā lā tuzigh qulūbanā ba'da idh hadaytanā
> wa hab lanā min ladunka raḥmatan innaka anta'l-wahhāb.

Ertinya: Hai Tuhan kami!, jangan kiranya Kau palingkan hati kami kemudian daripada sudah Kau tunjuk pada kami jalan yang benar, dan anugerah kiranya akan kami daripada ḥaḍratMu raḥmat. Bahwa sanya Engkau jua yang amat menganugerah.

Wa ṣalla'l-Lāhu 'alā sayyidinā Muḥammadin wa ālihi wa ṣaḥbihi wa sallam. Taslīman kathīran kathīran. Biraḥmatika yā arḥama'l-rāḥimīn.

Tammat pada Ḥijratu'l-Nabīyyi ṣalla'l-Lāhu 'alayhi wa sallam seribu seratus dualapan puluh enam tahun kepada tahun waw, kepada dua belas hari bulan Sha'bān, kepada hari Aḥad pada waktu ba'da ṣalāti'l-ẓuhri. Wa kātibuhu akhī 'Abdu'l-'Azīz.

CHAPTER VII

English translation of the text

The Proofs of the Truthful in Refuting the Zindīqs

by

Al-Shaykh Nūru'l-Dīn al-Rānīrī

Maxwell Text no. 93

[Royal Asiatic Society, London]

Bismi’l-Lāhi’l-Raḥmāni’l-Raḥīm

In the name of God the Merciful the Beneficent. *Ḥamdan li Ilāhin huwa bi’l-ḥamdi ḥaqīqun fī baḥri nawālihi kānati’l-dārātu gharīqatan*. Every praise be to God - to Whom all praise is due! All souls are submerged in the ocean of His generosity. *Wa an‘ama ‘alayha bijūdihi’l-tawfīqa ulā’ika mina’l-nabiyyīna wa’l-ṣiddiqīna*. And through His generosity He has bestowed upon them His succour. They are those from amongst the Prophets and the Truthful. *Fa ḥaqqaqū bi ḥaqqihim ḥaqqa’l-taḥqīqi wa maiyyazū’l-ḥaqqa mina’l-bāṭili bi’l-taṣdīqi*. God has established their veracity by true confirmation, and they had, by the affirmation of their faith, separated truth from falsehood. *Wa ḥaqqaqū ḥaqā’iqahum bi’l-tadqīqi fa ḥarrarū ‘ulūmahum wa baiyyinū’l-ṭarīqah*. They investigated the objects of their sublime research scrupulously as even thus did they record their knowledge and make clear the way of religion. *Fa man ḥasala lahu li tawfīqi’l-raqīqu tabi‘ahum wa illā laṣāra’l-mulḥida wa’l-zindīqa*. And so, whosoever has the fine succour of God then he would assuredly follow them, but as for him who fails to follow them, verily he is from amongst the Deviators and the Zindīqs. *Wa’l-ṣalātu wa’l-salāmu ‘ala’l-nabiyyi’l-shafīqi wa ‘alā ālihi wa ṣaḥbihi min ahli’l-wathīqi*. And prayers and peace be upon the compassionate Prophet, and upon his Followers and his Companions [2] who are people of certainty [in their belief].

Wa ba'du.[295] Fayaqūlu sāqī'l-rasūli al-shaykhu Nūru'l-dīni ibni 'Aliyyin ibni Ḥasanjī ibni Muḥammadin Ḥamīdin al-Rānīriyyu al-shāfi'iyyu. Thus now speaks the cup-bearer who passes around the cup of the Messenger of Allāh (on whom be peace!) Shaykh Nūru'l-Dīn ibn 'Alī ibn Ḥasanjī ibn Muḥammad Ḥamīd by name, of the land of Rānīr and of the school of Shāfi'ī. Falammā takhālafa ba'ḍu'l-muta'aṣṣibīna wa'l-mu'ānidīna mina'l-sufahā'i fī baḥthi'l-wujūdi wa nisbati'l-'ālami bi'l-ḥaqqi ta'ālā. When some of those from among the ignorant and wicked who set up false beliefs, who are prejudiced towards religion [i.e. Islam],(1) and those who are obstinate,(2) disputed concerning the question of [God's] Being; identifying God with the Universe or World - fa altamasa minnī ba'ḍu'l-ajalli min aṣḥābinā - some of my friends who are among the many of the high ranking personages in the land [of Acheh?] requested me [to write a treatise in clarifying for them the issue involved]. Ḥafiẓahu'l-Lāhu wa thabbathu fī dīni'l-islāmi bi barakāti sayyidinā Muḥammadin 'alayhi al-ṣalāti wa'l-salāmi. May Allāh preserve them, and through the blessings of our lord Muḥammad (on whom be peace!) may they be guided to, and confirmed in, the religion of Islām!

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(1) Those who set up false beliefs (Ahlu'l-Ta'ṣīb).

(2) Those who prevented the correction of false beliefs (Ahlu'l-Mu'ānid).

[295] I.e. Now then! This is the customary phrase which indicates that the writer has finished his formal introduction and is ready to confront his subject more directly.

Fa 'allaftu wa tarjamtu hādhihi'l-risālata bi'l-jāwiyyati min kutubi'l-ṣūfiyyati wa ghayrihim. I now translate and set into Jāwī this treatise, the contents of which I have culled from all the books of the Ṣūfīs and of others. Wa sammaytuhā ḥujjata'l-ṣiddīqi li daf'i'l-zindīqi. This treatise I entitle: Ḥujjatu'l-Ṣiddīq li daf'i'l-Zindīq - which means The Proofs [3] of the Truthful in Refuting the Zindīqs. Herein I shall mention and make comparisons between the beliefs of the four groups, namely: the Mutakallimīn and the Ṣūfīs, the Philosophers and those who uphold the doctrine of a heretical Wujūdiyyah, in order to expose their respective views on the relationship berween God and the Universe or World; whether He is identical with it or whether this is not so, as will be explained in the following pages.

Let me begin by elucidating the meaning of [the term] being. Being is essence (dhāt), or the constituent determinant of a thing.(3) This essence(4) is at times perceptible to the eyes in the form of the external World or Universe, and at times not perceptible to the eyes, although it is established by the intellect(5) ('aql) and by religion (shara'), or through mystical revelation or insight(6) (kashf), and direct experience (dhawq). This [essence] is the Being of God.

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(3) That is, quiddity.

(4) The 'presence' of the creature is through constant remembrance of God as the mysteries of God are experienced by him.

(5) I.e. the Qur'ān, the ḥadīth of the Messenger of God, and the ijmā' of the 'Ulamā'.

According to the Mutakallimīn, there are two categories of being: firstly, the Being of God, and secondly, the being of the Universe or World. God's Being is Necessary Being and is self-existent, and the being of the World is Contingent Being; that is, it is created and externalized by God from not-being (ʻadam). Furthermore it is dependent for its existence upon God. Thus the two beings are in reality not identical; this is so because the Being of God endures from and to all eternity and is the principle of creation, whereas the being of the Universe is ever new and is created. From their [i.e. the Mutakallimīn] definition it is clear that being is two: the one, Real Being, and the other, Metaphorical Being. Metaphorical Being belongs to Real Being. If [Metaphorical Being and Real Being] both are identical, then they are one. Whosoever holds and believes that the Most Exalted Truth [4] and the Universe are one and the same then he is an unbeliever, for - as the Ṣūfīs say - their words betray that they believe the Being of God and the being of the Universe to be one reality and one being.

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(6) That which the creature achieves through God's manifestations; that is, to contemplate God through His grace. The creature attains to several mysteries, these being the benefits of [His] manifestation, and mystical insight or revelation.

We are in complete agreement with the Mutakallimīn concerning their belief in this matter. According to our definition, being is one; and that is the Essence of God Most Exalted. The Universe is non-existent and is not qualified to be considered as a category of being as it is Absolute Nothingness or Pure Not-Being (*ʻadamu'l-maḥḍ*). Thus when the Universe is *ʻadamu'l-maḥḍ*, and the Being of God is Absolute Being (*wujūdu'l-maḥḍ*),(7) whence this identity of *ʻadamu'l-maḥḍ* and *wujūdu'l-maḥḍ*? In truth the Universe is Appearance; depending for its existence upon the Being of God. It is the theatre of manifestation of the One Real Being - the image reflected in the allegorical mirror: God is likened to the looker into the glass, the world is like the form reflected therein. Thus God's Being and the Universe are neither the same nor different, for its identity or non-identity would require two entities existing *per se*.(8) So when it is only the Being of God that is existent, and the Universe is non-existent, there is then no possibility for comparison. That is why we say the Being of God and the Universe is one. Even though to outward perception the Universe exists, existence cannot be attributed to it - for in itself it does not possess real being. As people say [5] the king and his armies are one and the same. Although his armies are numerous in number, yet they do not count, for the king's existence alone is real. Furthermore it is likened to an image in the mirror and the possessor of that image; to external perception they are two, but in point of fact it cannot be said of them that they are two, for the image in the mirror cannot be considered as existent. Question (if people should ask): "Are the image in the mirror and the possessor of that image two beings or one and the same?" Answer: "The image in the mirror and the possessor of that image are one and the same, for the image is not considered as existent. In point of fact the image is merely a manifestation of its possessor. That is why people say that the image in the mirror and the possessor of that image are one and the same - neither two nor any other."

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(7) *I.e.* absolutely real being.

(8) *I.e.* [one,] the looker into the glass and [two,] the world [reflection].

What the Mutakallimīn mean when they say this is in reality the same as what the Ṣūfīs mean. There are no differences of opinion between the two groups [on this point]. Shahdān.[296] The contention of the Mutakallimīn is based upon reason and Tradition,(9) for they perceive externally that the World exists and is subject to change, and they perceive internally that God's existence is eternal and not subject to change. So they affirm the [existence of] two beings: the one Contingent Being (jā'izu'l-wujūd), and the other Necessary Being (wājibu'l-wujūd). Contingent Being is Creation and Necessary Being Creator. The relationship between the two of them [i.e. the Contingent and the Necessary] is that of Creation and Creator. Thus they [i.e. the Mutakallimīn] say that the two beings are not identical [6] in nature, so that the generality of people would not slip into the error of believing that they are one and the same, as those who hold the doctrine of a heretical Wujūdiyyah and the Zindīqs believe.

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(9) I.e. the Qur'ān, the ḥadīth of the Messenger of God, the ijma' of all the 'Ulamā'.

[296] The use of shahdān before sentences is very common in classical Malay literature. It is most probably an abbreviation of shahida anna ... He testifies that ... Cf. also Wilkinson, p. 434.

The Ṣūfīs too base their view upon the rational faculties and Tradition, but they add to this also mystical revelation or insight (kashf), and direct experience (dhawq). They see with the eyes of the internal perception and experience the existence of only One Real Being - and that is Allāh - Who is imperceptible to the eyes in this world, for that which is perceptible [to the eyes] does not possess real being as Allāh does. God's Being is Real Being and Absolute, and the being of the Universe is metaphorical and [a thing] determined; it is the shadow of God's Being. Of this shadow existence cannot be predicated, nor can absoluteness be attributed to this nothingness, for if it exists then it would mean that the Universe is identical with God, and if its nothingness were absolute then it would mean that the Universe is nothing whatsoever. Yet the Universe is perceptible; so it is clear that the Universe is a manifestation of the Being of the Truth Most Exalted. The relationship between God and the Universe then is neither that of identity nor that of non-identity, for the Universe is a manifestation of, and belongs to God.

It is clear that according to the definition of the Ṣūfīs existence and real essence are [7], in point of meaning, one and the same; and that is the Essence of the Truth. The meaning of the Ṣūfīs' definition of the real essence [of a thing] is that: 'Essence is what makes a thing what it is' - that is - 'the thing from which a thing becomes'; and this 'thing' [or essence] is reality. As for example, the reality [or essence] of the pot is the wheel, and the reality [or essence] of the boat is its maker. According to the definition of the Logicians:[297] 'Essence is what makes a thing what it is as rationality is to man' -

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[297] The Logicians may be distinguished from the Mutakallimīn (Loquentes or Dialecticians or Theologians) in that their method of inquiry was through logic (manṭiq). In this they were more akin to the Philosophers, although they differed with the Natural Philosophers in that they sought to comprehend things from principles. They were interested in the Idea or Essence of things. To them God is first of all the Necessarily Existing Being as against the Wise Creator of the Natural Philosophers. The Mutakallimīn, however, employed dialectics (kalām) in their method of enquiry (Cf. De Boer, T.J., The history of philosophy in Islam, translated into English by E.R. Jones, London, 1961, pp. 42-43; 106-128. Hereafter cited as De Boer. Cf. also EI article Kalām). Rānīrī here confuses the definitions of the Mutakallimīn and the Logicians. That the real essence of man is his rationality is also the view of the Mutakallimīn (Cf. Taftāzānī, p. 11). To the Logicians the existence of a thing is the thing itself (Cf. De Boer, p. 113).

that is - 'the essence of man is his rationality'. It is evident that the meaning of the Logicians' definition [of the term essence] is quiddity.

The differences between the endeavours of the Mutakallimīn and the Ṣūfīs in their affirmation of God's Being and that of the Universe are differences in expression not in meaning; as people say 'fifteen' and 'twenty minus five'. The meaning is identical although the expression is not.

When you have comprehended the beliefs of the Mutakallimīn and the Ṣūfīs, I shall now proceed to expose the beliefs of the Philosophers. According to the Philosophers,[298] the Being of God and the Universe are both co-existent from and to all eternity, for [8] it [*i.e.* the Universe together with all its parts] is an emanation from God. It emanates of its own accord, without any act [of willing] on God's part - like the emanation(10) of heat [*i.e.* light] from the sun coming from its essence; as long as the sun exists so will the heat [*i.e.* light]. Hence in like manner, as long as the Essence of God exists, so will the Universe - never separate nor existing *per se* apart, as it were, from the Divine

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(10) *I.e.* the world emanates from the Essence [of God] by its own free will, without being willed into existence by God.

[298] The contentions of the Philosophers in their doctrine of the eternity of the World is exposed by Ghazzālī in the *Tahāfut*, chapters I-III. *Cf.* also corresponding chapters in *Tahāfut al-Tahāfut*.

Essence from and to all eternity in absolute communion. Furthermore they say that God has no power whatsoever over all [that which emanates from Him], and that He has no power to create anything other than and apart from [that] which emanates from Him. He has no power to change the Universe that already is. Furthermore they say that the seven layers of heaven and the seven layers of earth are not created *ex nihilo* and that they too exist from and to all eternity. They also say that to ask for God's help is to esteem oneself [*i.e.* soul] for indeed the creature is always under His mercy.[299] The fruits of worship are nothing but assimilation to God insofar as this is possible.[300] They further say that God Most Exalted is the Lover and the Beloved with respect to Himself.[301]

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[299] Ibn Sīnā summarises this idea in a quatrain ascribed to him:

'Tis we who on God's Grace do most rely,
Who put our vices and our virtues by,
For where Thy Grace exists, the undone done
Is reckoned, and the done undone thereby.

Rānīrī would agree with Abū Sa'īd ibn Abī'l-Khayr's reply:

O steeped in sin and void of good, dost try
To save thyself, and thy misdeeds deny?
Can sins be cancelled, or neglect made good?
Vainly on Grace Divine dost thou rely!

Browne, E.G., *A literary history of Persia*, Cambridge, 1956, 4 vols., vol. 2, p. 267.

[300] *Cf.* *Tahāfut*, pp. 168-171; also *Tahāfut al-Tahāfut*, pp. 293-300.

[301] *Cf.* *Tahāfut al-Tahāfut*, p. 184.

Such utterances as they have let out and their entire belief are utter ignorance and downright rejection of the truth - may God preserve us from them!

When you have comprehended the views and beliefs of the Philosophers, I shall now proceed with the [exposition of the] views and beliefs of the Wujūdiyyah [9]. The Wujūdiyyah are of two groups: the one the true (muwaḥḥid) Wujūdiyyah, and the other the false (mulḥid) Wujūdiyyah; in the same manner as the Murji'ah[302] are divided into two groups: the first group is the Murji'ah marḥūmah, and the second is the Murji'ah mal'ūnah.(11) The Murji'ah marḥūmah are the Companions of the Prophet (on whom be peace!), and the Murji'ah mal'ūnah are from amongst the seventy-two heretical sects [all of] which are the contents of Hell. Similarly, the Wujūdiyyah which is from amongst the muwaḥḥid group are all the Ṣūfīs (may Allāh count us from among them!), and the Wujūdiyyah of the mulḥid group are all the Zindīqs (may God preserve us from them!). The reason why the Wujūdiyyah are known as wujūdiyyah is because in their discussions, sayings and belief they are wont to dwell upon the question of God's Being [or Existence].

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(11) They are called the Murji'ah mal'ūnah because they believe [erroneously] that we must postpone judgment on those who commit grave sins.

302 Cf. EI article Murdji'a; also Tibyān, p. 84.

Let me now elucidate the beliefs of both the groups of the Wujūdiyyah so that I may draw a distinction between them. According to the heretical Wujūdiyyah, being is one; and that is the Being of God. This Absolute Being of God does not exist by Itself by which it can be distinguished save in relation to the creatures.[303] Hence the creatures are God's Being and the Being of God is the being of the creatures. The World is then God and God is the World. In this way they affirm [as inseparable] God's Absolute [10] Being with the being of the creatures, and they say that nothing exists but God. Furthermore they believe the formula lā ilāha illā'l-Lāh to mean: 'There is no being save God's Being.' They desire its meaning to be:'There is no being in me save God's Being which is my being.' They further say that: "We are of the same being and substance as God," and that God's Essence can be known, and His qualities(12) and dimensions(13) clearly visible by virtue of His external existence in space and time. [Indeed] these are the sayings and beliefs of those who are clearly unbelievers. Shaykh Muḥyī'l-Dīn ibnu'l-'Arabī (may God sanctify his secret!) in his book the Futūḥātu'l-Makkiyyah, wherein he deals with the exposition of the belief of all the adepts in the mystical doctrine, [positively] rejects and invalidates the school of [the heretical] Wujūdiyyah. He says:

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(12) I.e. by qualities we mean colour, taste, smell, warmth and coldness, dryness and all such things that are the attributes of physical bodies.

(13) By dimension is meant largeness and smallness, shortness and width, depth and weight, and so on.

[303] Cf. Ḥamzah Fanṣūrī, p. 125. The idea that God does not exist by Himself by which He can be distinguished save in relation to the creatures is rejected by Ḥamzah.

> ... From these sayings the belief of a group has strayed from the path of truth for they say: "Nothing exists save that which we see." So they have made out the Universe to be God, and God the Universe itself. All such beliefs are erroneous, for the Being of God is that upon which [all other] beings depend for their existence. (That is, God's Being creates their existence). If indeed their gnosis were perfect they would not have said such a thing.

[In reality] they are ashamed of the people of Islām and they fear that they might be proved wrong by the generality of the schools and by religion. If they openly declare: "We are God and God is us" they will not be accepted by them [i.e. the people of Islām]. So they hide themselves behind veils that their evil words and strayed belief may not be seen [i.e. heard and known]. And they couch their words: "God is indeed ourselves and our beings and we are His Self and His Being" in [crafty] disguise. But such deception does not escape [the understanding of] the wise, and are not hidden from those who are perfect in their understanding.

Shahdān. Their sayings and beliefs are like the sayings and beliefs of the ʻAlī Ilāhiyyah[304] and the Ismāʻīliyyah[305] of the Rāfiḍī[306] who say that God descended and became incarnated in ʻAlī ibn Abī Ṭālib (may God glorify his countenance!). They are also like the Jews who say that God's prophet ʻUzayr is the son of God, as God Most Exalted says: 'The Jews say that ʻUzayr is the son of God.'[307] And their sayings and belief are like those of the Christians who say that Jesus is the son of God, as God Most Exalted says: 'And the Christians say that the Messiah is the son of God.'[308] [12] Some of them [i.e. the Christians believe] that God is the Third of Three, as God says: 'They have become unbelievers who say that verily God is the Third of Three.'[309] And some of them say that the Prophet Jesus is in fact God. Furthermore the Christians maintain that God descended from the realm of Divinity (lāhūt) into that of Humanity (nāsūt - that is He assumed a physical form in the realm of bodies), and that having done so He proceeded to return to the sphere of Divinity.[310] Such sayings and beliefs are a rejection of the truth, for God says: 'They have disbelieved who say that God is Jesus son of Mary.[311] Harken!, O wise, to what God has said in the Qur'ān wherein the creation of man is mentioned in twenty-eight places. Bayān.[312] The author of the Zubad[313] (may God sanctify his secret!) says: "And God has mentioned concerning man in twenty-eight instances; and He says that man is created."

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[304] Cf. EI articles ʻAlī Ilāhī (vol. 1 of the 1960 edition), Ghulāt, Ahli-Ḥaḳḳ, Ḳizil-bash.

[305] Cf. EI articles Ismāʻīliya, Sabʻīya.

[306] Cf. EI article Rāfiḍite (Rawāfiḍ).

[307] Qur'ān 9:30. Cf. Tibyān, p. 34.

[308] Ibid., 9:30.

[309] Ibid., 5:73. Cf. Tibyān, p. 40.

Here then is the clear distinction drawn between the statement that God's Being is the being of the creatures, and the being of the creatures is God's Being, and man [13] is God, and the statement of the Christians that Jesus is God. All these [erroneous statements] are not concealed from the learned and wise. Shaykh 'Alī ibn Ḥamīd al-Mahā'imī in his book entitled Irā'atu'l-Daqā'iq[314] says:

> Whosoever believes that the intellect and the soul (self) or nature in its entirety - the universals - and what is below [the grade of] these; such as the stars and all the elements, the animal, vegetal and mineral kingdoms, are God with regard

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[310] Cf. Tibyān, p. 37.

[311] Qur'ān 5:72.

[312] Bayān: exposition. A warning to the reader that an exposition follows immediately. Cf. also Wilkinson, p. 137.

[313] Cf. Brockelmann, C., Geschichte der Arabischen Litteratur, Leiden, 1898-1942, Supplementband II, p. 113. Hereafter cited as GALS II.

[314] Cf. GALS II, p. 310-11.

> to their manifestation, then he is in error in the same manner as he who says that 'Zayd's hand is Zayd' - even though Zayd's hand is the totality of his manifestation. When he is in abject error in affirming what is not God to be God, then he becomes an unbeliever and a Zindīq ...
>
> And even if we say that what is manifested and externalized in the World is God, or His attributes, it does not in the least mean that God's Being is external existence manifesting Itself with all Its perfection in each of the individual things ...
>
> The meaning of the (Ṣūfī) saying 'unity of existence' is that the totality of existence of all things is one; and that is the manifestation of God in the Universe. They did not mean that each one of the entire beings [existences] forms a totality in the Universe wherein God is manifested together with His Essence, His Attributes, and His Names.

Furthermore he [i.e. al-Mahā'imī] says in his book Imḥādu'l-Naṣīḥah:[315]

> The unity of being is that whereby things are actualized; and this is one.

The author of the Laṭā'ifu'l-I'lām[316] (may God sanctify his secret!) says:

> The unity of being is that by which the existence of things are actualized. That which actualizes [the existence of things] is never valid to be regarded as 'being' except with reference to the Being of God.

Thus whosoever wishes to interpret God as the Universe and the Universe as God, and man - so they say - is God, then he has committed perfidy against God and His Messenger, and has upheld as true the beliefs of the Jews and the Christians. They believe in a kind of strange Islām to dare to give an interpretation to such evil words and strayed and utterly unbelieving belief - may God preserve us from them! - which cannot be tolerated by the seven layers of heaven and earth. God says:

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[315] Cf. GALS II, p. 113. This work, however, is not recorded.

[316] Cf. GALS II, p. 280. Also mentioned in the Tibyān, p. 95.

> The heavens are apt to split asunder and the earth crack and the mountains to fall [16] apart when they heard the sayings of the Jews and the Christians that the God Who is called Merciful begat a son.[317]

When you have comprehended the sayings and belief of the heretical Wujūdiyyah I shall now proceed to expound the sayings and beliefs of the true Wujūdiyyah which represent the Ṣūfīs (may God count us from amongst their group!). According to the true Wujūdiyyah God's Being is One; neither numbered nor limited, neither in wholes nor in halves, neither united nor in parts, neither personal nor impersonal (private nor general), neither atom nor body - and such like.

Shahdān. God's Being is immutable, changeless, and all those attributes mentioned [above] cannot be predicated to Him, for to Him 'it is now as it was then' - that is, when nothing was yet created He was not those things. Furthermore when He created all the things He was not those things and His Being was not identical with theirs. Verily God's Being rests solely upon His Essence. He is never the being of the creatures and the creatures' being is never God's Being. As Shaykh Muḥyī'l-Dīn ibnu'l-'Arabī (may God sanctify his secret!) says: "The Necessary Being is the Absolute Being" [17] - that is God's Being is not created being (*muqayyad*). God's Being, qualitatively and quantitatively, is [un]known and His existence and His very Essence cannot be discussed or investigated. As God says '*wa yuhadhdhirukumu'l-Lāhu nafsahu*'[318] - that is, 'God has struck you with awe from attaining to knowledge of His very Essence.' And the Prophet (on whom be peace!) says: "Verily you are all as fools with respect to knowledge of His Essence." And the Prophet David (on whom be peace!) says: "Glory be to Him Who has made the admission of man to his incapacity to thank Him with adequate thankfulness, just as He has made his admission of failure to know Him with perfect knowledge." Abū Bakr (may Allāh accept him!) says: "Glory be to Him Who has made naught but the only way for His creatures to know Him the inability to know Him."

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[317] Qur'ān 19:90-91.

It is therefore clear that for the creature to strive to attain perfect knowledge of and unity with God is vain except if and when He wills. [18] As Shaykh Shiblī (may God sanctify his secret!) says with respect to a certain young man: "Knowest thou why thy striving for unity (*tawhīd*) is [in]valid?" The young man replies "I do not know, sire." Then Shaykh Shiblī continues: "'Tis because thou seekest His unity through thineself (*i.e.* with thine own endeavour). If thou seekest His unity through His grace then thou wouldst assuredly attain to it."[319] Herein lies the secret of the saying of the Prophet (may God bless him and peace be upon him!): "None can know God, except God; none can mention God, except God; none can see God, except God." That is, none can know God except solely by His grace, none can mention God except solely through His grace, and none can see Him except solely by His grace.

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[318] *Ibid.*, 3:27, 29: *Allāh makes you cautious of (retribution from) Himself*. The text simply means that Allāh warns you against disobedience to Himself, and not - as in Rānīrī's version - against attaining to knowledge of His very Essence!

The belief of all those from amongst the group of the true Wujūdiyyah concerning the meaning of the formula *lā ilāha illā'l-Lāh* (there is no God but God) is that: *lā wujūda shay'an ḥaqīqatan illā'l-Lāhu* (nothing exists in reality save God), and that is: *mā fi'l wujūdi illā huwa nafiyyu'l-mashriki ʻan wujūdihi* [19] *wa ithbātu waḥdatihi fī wujūdihi bilā ghayrihi* (there is nothing in existence except His existence, and this is to negate any partner with respect to His existence, and to affirm His oneness and attribute His unity to Himself without attributing existence to others). The existence of all creation is as if it were a shadow - a metaphorical being - whereas the original and true being is that of God Most Exalted. In metaphorical being there is no reality;

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[319] Ibnu'l-ʻArabī interprets this very saying:

> If you regard Him through Him (*i.e.* if you regard the Essence from the point of view of the Essence), then He regards Himself through Himself, which is the state of unity; but if you regard Him through yourself (*i.e.* from your point of view as a form) then the unity vanishes.

Cf. *ʻAffīfī*, pp. 10-11.

it is annihilated and is nothingness when set against true being. As Shaykh Junayd (may God sanctify his secret!) says: "That [existence] which is new, when set against eternal existence, is left without a trace" - meaning it is annihilated.

All the [upholders of the true Wujūdiyyah] (muwaḥḥid) make extinct in their contemplation all the existences of creation when they contemplate the Existence of God which is Real and Absolute, and they say: "Nothing possesses real existence save God." It is evident that that which is other than God is absolute nothingness - at no time possessing real being - since all the learned and the imbued with truth are in agreement in their statements, their analogies, their love and insight; further that which is other than God is adamu'l-maḥḍ min haythu dhātihi wa lā yūṣafu bi wujūdin mā 'ala'l-Lāhi ta'ālā - [20] (absolute nothingness by virtue of His Essence, and it cannot be described as existing together with God). Shaykh ibn 'Aṭā'u'l-Lāh[320] (may God sanctify his secret!) says: "That which is other than God cannot, to the People of Unity and the People of Gnosis, be described as existent and cannot be described as having absolute being, for it can never be that the being of a thing is one with God's Being. Apart from His Essence the Unity of His Being rests upon His Essence. And that which is other than God is not a being that is absolute by virtue of the fact that God does not create a thing except that which He has caused to be created." As the sublime Words of God Most Exalted convey: 'All things perish except His face.'[321] And the Prophet (may God bless him and may peace be upon him!) says:

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[320] Cf. GALS II, pp. 145-146.

> "Beware! - everything save God is vain
> and every pleasure is transitory.[322]

Shahdān. [21] How entirely real is the difference between [the meaning of] the words of the Ṣūfīs that God and the Universe is one, and the words of the Wujūdiyyah Deviators that God and the Universe is identical. The Ṣūfīs mean, when they say this, that God alone exists, that His existence alone is real and rests upon His Essence. They never mean in the least that God's existence depends upon the Universe as they [i.e. the Deviators] who assert that: 'Existence is God.' And as Shaykh Muḥyī'l-Dīn Ibnu'l-ʻArabī (may God sanctify his secret!) says in the Fuṣūṣu'l-Ḥikam:

> ... And the true Being belongs only to God the Real and particular in point of His Essence. His Being is His Essence.[323]

He further says:

> ... And that the World is nothing but His manifestation.

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[321] Qur'ān 28:88.

[322] This is not what the Prophet said. They are Labīd's famous lines for which ʻUthmān himself sat among the people to hear him recite:

> Why, surely everything save God is but vanity,
> and every pleasure must inescapably pass away;
> and every man shall one day know what he has earned
> when the account-books are laid open before God.

Cf. Arberry, A.J., The seven odes, London, 1957, p. 126.

[323] Cf. Fuṣūṣu'l-Ḥikam; wa'l-taʻlīqāt ʻalayhi bi qalām Abū'l-ʻAlā ʻAfīfī, [Qāhirah] 1365/1946, 2v. in 1, p. 104. Rānīrī does not quote Ibnu'l-ʻArabī faithfully.

Further

> ... That the World is only an imagination [in the mind of God?]. It has no real existence.

All the Ṣūfīs and the Mutakallimīn are in concerted agreement in asserting that: "The World together with all its parts is nothing but a series of accidents; and that of which they are accidents is God."[324] The meaning of 'accident' in their terminology [22] is: 'an accident [is a thing that] does not endure two instants of time.'(14) The meaning of that upon which the accidents depend is God's Being, Eternal, Beginningless. He is the self-subsistent One, and He is the One Who gives subsistence to others. Hence, the World is not fit to be categorized as 'being' - it is called darkness, non-being, imagination and mirage; it is nothing but a shadow.

When that the World is such (i.e. its existence cannot be categorized as being even though it is perceptible) it cannot then be another existent apart from God the Exalted. This is the reason why they say that God and the Universe is one. They do not intend it to mean that the World(15) and God are one being and identical.

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(14) The accidents change, come in succession and disappear. Others like them come and replace at each breath and instant.

(15) The reason why this world is called not-being [or no-thing] is because it never becomes a real thing at each breath of its appearance, but it is a thing insofar only as God creates it.

[324] Cf. Lawā'iḥ, pp. 29-30. Rānīrī's notes (14) and (15) elucidating the meaning of 'accidents' bear an identity with what Jāmī says in Flash 26 (q.v.).

This is why they say that God and the Universe are neither the same nor different, for their identity and non-identity would require two entities existing per se. It [the Universe] belongs to God. Question (should someone ask): "Are the sun in the heavens and the sun that is reflected in the mirror one and the same or two?" Then answer: "The sun in the heavens and the sun reflected in the mirror are one." Question (should someone ask [further]): "Is it not true then that from this saying it is clear that the sun in the heavens and the sun in the mirror are one being?" Answer: "Indeed [23] the sun in the heavens and the sun in the mirror are not in the least one being. Such an assertion cannot be accepted by the learned who have a sharp mind for the sun in the mirror is not regarded as having existence. That which exists is only the sun in the heavens. If the sun in the heavens also exists in the mirror then assuredly they are in communication and both of them are one being. [But] this is absurd for were even a part of the sun's being or its light immanent in the sun in the mirror then the mirror would become heated and would burn away. Furthermore if the being of the sun in the heavens is immanent in the being of the sun in the mirror, then to the mind it [i.e. the mirror] would be extremely immense; for the sun in heaven is about thirty times bigger than this world - and the mirror is merely a finger's length in size. How then can a mirror of a finger's length accommodate the sun in heaven whose size is thirty times this earth! It is clear then that the sun that is seen reflected in the mirror is the image, the manifestation, and the reflection of the sun in heaven."

The purpose of the deviating Wujūdiyyah when they say that God is identical with the Universe, is to mean that God and the Universe are one being. God [to them] is the Universe, and the Universe is God - may God preserve us [24] from such beliefs!

Shahdān. Verily the contemplation amongst the learned who are perfect is their knowledge regarding [the relationship between] God and the Universe is as expounded by the author of the Miftāḥu'l-Ghayb[325] (may God sanctify his secret!):

> Indeed the perfect and those who have attained maturity [in knowledge] did not deny [the existence of] the World as it was denied by the Subjectivists.(16) They neither affirmed its existence as it was affirmed by the People

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(16) That which resides in it [?]: that is, it gives benefit [?], and shaṭḥiyyāt which according to the definition of the Ṣūfīs are that which escape from the tongues of some of the People of Allāh when they are in the state of intoxication. Such utterances are not in accordance with religious law and reality. They remain human and the words they utter in their shaṭḥiyyāt are done involuntarily.

[325] This is the work of the celebrated Ṣadru'l-Dīn al-Qūnawī. Cf. GALS I, pp. 807-808.

> of the Veil. But they accepted the existence of both the World and God and they made a distinction between the two.

Tanbīh.[326]

Know, O Seeker!, that ecstatic expressions (*shaṭḥiyyāt*)(17) [327] that escape from the tongues of the wise caused by their extreme intoxication such as: "I am God!", and "I am the Truth!" and such like, [would seem to] reveal to us that God, the Creator, and the created are one being. But God forbid that they mean this, for their ecstatic expressions are involuntary. Such expressions occur on their tongues when they are unconscious of themselves and [25] uttered when in the midst of intoxication; like those who talk in their sleep when they dream of something they desire; and like those who become habitually hysterical with words(18) [latah].[328] These are all involuntary actions. Similarly this is what the People of Allāh experience during their ecstatic utterances; they become extinct in themselves of all that is other than God and they are drowned every instant of the day and night in their contemplation of God. Then it occurred upon their tongues when they were uttering the habitual "He is God!" - "He is God!", or "He is the Truth!" - "He is the Truth!", to transform the 'He' into 'I'. Such an occurrence is caused by God upon their tongues without their endeavour. The Ṣūfīs call those who utter shaṭḥiyyāt 'they who are in the state of being overpowered' (maghlūbu'l-ḥāl), and 'they whom God has caused to be exempt from the recordings of the Pen' (marfū'u'l-qalam). It is permitted to them to utter in such a state only such words as 'I am the Truth!' However according to the

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(17) The meaning underlying the term *shaṭḥiyyāt* is, from the point of view of language, to 'throw away' as one throws away the useless froth from a boiling pot, leaving only what is useful. In the same manner, the hearts of all the People of God are like the boiling pot, and their *shaṭḥiyyāt* are the froth of their states; they are clear [*i.e.* audible] but useless.

[326] *Tanbīh*: Mind you!, a warning of what is to be clarified in the following paragraph.

[327] Compare with Ḥamzah's definition of this term and his interpretation of it in *Ḥamzah Fanṣūrī*, pp. 158, 203. Also see Ḥamzah's definition and interpretation of *fanā'*: *ibid*., pp. 202, 163-4, 166-9. *Cf*. Abū Naṣr al-Sarrāj's interpretation in his *Kitāb al-Luma' fī'l-Taṣawwuf*, edited by R.A. Nicholson, Leiden, 1914, pp. 99*ff*., and pp. 375*ff* of the Arabic text. Also al-Ghazzālī's *Mishkāt al-Anwār*, translated by W.H.T. Gairdner, London, 1924, pp. 19-21 of the text. Compare also Ghazzālī's definition of *fanā'* with Ḥamzah's in *Ḥamzah Fanṣūrī*, p. 164; and in connection with this also p. 202. Compare Ḥamzah's interpretation of *tajrīd* (denudation) and *tafrīd* (isolation) with Junayd's (*Cf*. Zaehner, R.C., *Hindu and Muslim mysticism*, London, 1960, pp. 10, 124, 152; and Sarrāj *op.cit*., pp. 241-3 of the text).

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(18) The meaning underlying the term 'intoxication' is, according to the definition of the Ṣūfīs, extinction of the creature to himself, and to what is other than God. This is brought about by virtue of his being overpowered by God's visitation, and His manifestation to him.

[328] For latah see Wilkinson, p. 587.

Prescribed Law(19) they are to be condemned.(20) It is not permitted to them to [slip into] the erroneous beliefs of the Deviators and the Zindīqs,(21) or to do deeds God does not favour. Should their [26] self-extinction and their intoxication be complete, they would still not be free from the responsibility of 'Do's' and 'Don't's', for God Most Exalted is ever prevailing upon their intellect in such a manner that He preserves them from committing acts contravening the Prescribed Law. He bestows upon them His grace so that they may perform their obligatory duties even though they may be intoxicated or extinct in the contemplation of God. Shaykh Muḥammad ibn Faḍlu'l-Lāh[330] said that this is the case with those who are learned in God as gleaned from their sayings.

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(19) I.e. He shall not be punished by God in the Day of Resurrection, for he utters his ecstatic expressions involuntarily, and also because such utterances escape from his tongue due to the overpowering manifestation of God upon him. As [is the case when] God says - 'Surely I am God!'[329] - from the olive tree on Mount Sinai. The one who utters such ecstatic utterances is a believer (mu'min) to God.

(20) I.e. if they are not [already] condemned to death.

(21) I.e. all beliefs that are contradictory to God's Book, the sayings of the Prophet, and the consensus of all the 'Ulamā'. Or [such beliefs that] make permissible what God has forbidden.

I.e. they [i.e. the believers in falsehood] shall be charged with apostasy and adherence to dualist doctrines (zindīq) and if not they should be condemned to death.

[329] Qur'ān 28:30; also 19:52, 20:10-14, 27:7-9, 28:29.

O Seeker!, it can never be that God's Being and the being of the creatures are one being, and the being of the creatures never becomes [or is] the Being of God; [and this is so] even if one becomes extinct in the contemplation of God, or survive eternally in God. As Shaykh 'Alī ibn Aḥmad al-Mahā'imī (may God sanctify his secret!) in his book Irā'at al-Daqā'iq sharḥ Mir'at al-Haqā'iq, says:

> No matter how far he gets, he cannot get out of the limits of created beings, and he never attains to the divine rank - and even though he may become annihilated in God or subsisting through Him - contrary to what some silly people have believed.

Shahdān! Whosoever [27] utters shaṭḥiyyāt and believes in its interpretation as being literal without being truly extinct in his intoxication(22) in the manner of the People of Allāh, then he is a Deviator and a Zindīq,[331] furthermore he is a rejector (kāfir) to God and to the Prescribed Law. Such a person is to be condemned to death in this world and eternal Hell-fire in the next.

O our Lord, do not let our hearts stray
After Thou has shown us the right path,
And bestow upon us Thine Mercy.

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(22) I.e. voluntarily, conscious of himself.

330 Cf. GALS II, p. 617.

331 Cf. Ḥamzah Fanṣūrī, pp. 157-158.

Thou art indeed the Bestower.
And may God bless our Master Muḥammad;
His House and Companions,
And may peace be upon them all!

Completed on the *Ḥijrah* of the Prophet (may God bless him and may peace be upon him!) One Thousand One Hundred and Eighty-Six[332] years on the Year Waw[333] on the Twelfth Day of Sha'bān, Sunday, after the Mid-day Prayers. My brother, 'Abdu'l 'Azīz is the scribe.

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[332] The date given here is of course incorrect. The real date of the completion of this work is unknown. But it is most likely written between 1634 and 1644 just before he returned to Rānīr (*Cf*. *Voorhoeve*, p. 5).

[333] There are eight cycles to the Javanese Year, the seventh being called *waw* (و). See Pigeaud, Th., *Javaans-Nederlands Handwoordenboek*, Batavia, 1938, p. ix.

APPENDIX I

Facsimile of the text
of the Ḥujjatu'l-Ṣiddīq li daf'i'l-Zindīq

مڠات ڤرکتاان شطحيات اتو اعتقادکنن ڤد ظاهر عبادة
ڤرکتاان ايت دڤون تياد ثاڤ غلبه تاڤ بڤڽ سفرت حال سکل
اهل الله ايت مک جديله اي ملحد دان زنديق لاکن کافر ڤد
الله دان ڤد ظاهر شرع دان دحکمکن اکندي دبدالم دنيا دڠن
بونه دان دالم اخرة سنتياس ککل دالم نارک سلام لماث
ربنا لا تزغ قلوبنا بعد اذ هديتنا وهب لنا من لدنک رحمة
انک انت الوهاب ارتيث هي توهنکام جاڠن کيراث کو فلڠکن هات
کام کمدين درڤد سده کو تنجوکن اکن کام جالن يڠ بتل دان
انکراه کيراث اکن کام درڤد حضرتمو رحمة
بهوسث اڠکو جوا يڠ امة مڠانکراه ى
صلى الله على سيدنا محمد واله
وصحبه وسلم تسليما کثيرا
برحمتک يا ارحم الراحمين

فد تاريخ النبي صلى الله عليه وسلم سريب سراتس دولاڤن
ڤوله انم تاهن کمد تاهن و کمد دوملس هاري بولن شعبان
کمد هاري احد ڤد وقت بعد صلاة الظهر وکاتبه اخي عبد العزيز

[illegible]

٢٦

فناڽ دان مابقڽ سکالڤون تياد کلوار درفد اڤ تکليف
ياايت امر دان نهي کارن اداله حق تعالى قائم دڠن ممڤرتهنکن
عقلڽ دان دفليهاراکنڽ اکندي درفد سکل فربواتن يڠ معصية
سرت انتراهيڽ توفيق اکندي فد مڠرجاکن سکل فرض فد
حال غالبه مابقڽ سرت فناڽ فد الله کات شيخ محمد بن فضل
الله مکيندله کتهوي درفد فرکتاان سکل عارف بالله يڠ طالب
سکالڤون تياد جاد وجود حق تعالى ايت وجود مخلوق دان
وجود مخلوق ايت سکالڤون تياد جاد وجود حق تعالى جکلو
فناء الله دان بقا بالله سکالڤون سڤرت کات شيخ علي بن احمد
المهائمي قدس الله سره دالم کتاب اراءة الدقائق شرح
مرآة الحقائق بانه وان بلغ ما بلغ لا يخرج من حد الحقائق
الکونية ولا يبلغ رتبة الالهية وان صار فانيا في الله
او بقيا به خلاف ما توهمه بعض السفهاء يعني بهوسڽ
جکلو واصل عبد دڠن کسد هسد اهن واصل کند حق تعالى سکالڤون
مک سکالڤون تياد اي کلور درفد حد مخلوق دان تياد جاد فد وجود
ڽ اکن وجود الله جکلو جاد اي فاني الله بقا بالله سکالڤون برسلاهن
دڠن يڠ داعتقادکن ستڠه جاهل يڠ زنديق شهدان برغساف

٢٥

ترلنجر لسان يڠ لاورتتكال مابنڽ دان يڠ مڠكل تتكال
تيدور دان ادمي دڠن سسواة فكرجان دان يڠ ترجادة اكن
سسواة فركتاان[٢] سفرتي اورڠ يڠ لاتە مك ترلنجر لسانڽ دڠن
تياد اختيارڽ دمكينلاه كحال سكل اهل الله فد شطحيات
كارن اداله غالب فد فڠليهت مريكئت قادريڽ دان اكن
سكل ماسوى الله سرت مشغول دان كارم اي فد تيڠ[٣]
كتيك فد سيڠ دان مالم دالم مشاهد هكن حق تعالى لالو برلكوله
اتس لسانڽ سكل مريكئت درفد سكل اسما والله هڠك ترجادي تله
فد لسانڽ هو الله هو الله انت هو الحق هو الحق مك
ترتوكرله هوايت دڠن انا مك بڠد مكين ايت دفرلكوكن حق
تعالى اتس لسان مريكئت دان دڠن تياد اختيارڽ مك
اداله فد اصطلاح اهل الصوفي دنماي اكن يڠ مڠات شطحيات[٣]
ايت مغلوب الحال دان مرفوع القلم فد حق تعالى جوا
دان دبيركن مريكئت اكندي هاڽ فد فركتاان انا الحق دان
برڠسباڬيڽ جوتاف فد[٤] ظاهر شرع دحكمكن اكنديڽ[٣] دان تياد
دبيركن مريكئت اكنديڽ[٥] فد سكل اعتقاد يڠ ملحد دان زنديق
دان سكل فربواتن يڠ تياد دكرضاي حق تعالى جوا فد حال

[illegible]

[illegible]

[illegible]

[٥] يعني سكل اعتقاد يڠ برسلاهن دڠن كتاب الله دان حديث رسول الله دان اجماع سكل
علما اتو حلالكنڽ برڠ يڠ دحرمكن الله خاصيه منه يعني دحكمكن مريكئت اكنديڽ
دڠن مرتد دان زنديق دان جهو تياد و بونه اكنديڽ خاصيه منه عفا الله عنه

درفد براعتقاد ڤد مكين ايت شهدان اداله مشاهده سكل
عارف يغ كامل مكمل اكن حق تعالي دڠن عالم ايت سڤرتي كات
صاحب مفتاح الغيب قدس الله سره واما الكمل والمكنون
لا ينفون العالم علي محو ما يتقيه اهل الشهود[٣] الحالي ولانه
يثبتونه علي نحو اثبات اهل الحجاب مع اعترافهم بالحق ف
العالم وتميزهم بين الحق وما سواه يعني اداله سكل يغ كامل
يغ اهل التمكين تياد منفيكن مريكيت عالم سڤرتي يغ دنفيكن اهل
الشهود الحالي دان تياد دثبتكن مريكيت اكن عالم سڤرتي يغ
دثبتكن اهل الحجاب سرت دقبولكن مريكيت اكن حق تعالي
دان عالم دان دبيذاكن مريكيت انتارا حق تعالي دڠن عالم
تنبيه كتهويلاه ايهاي طالب بهو ڤركتان شطحيات[٤] يغ ترلنچر
لسان سسأورغ عارف ڤد حال غلبه مابقڽ سڤرتي كتاڽ انا
الله دان انا الحق دان بارڠسباڬيڽ يغ كتهوي درفد ڤركتان
ايت بهو حق تعالي دڠن مخلوق سواة حقيقة دان سوجود
مك يغ دمكين ايت حاشا الله سكال٢ تياد مقصود دان تياد
دسهاج مريكيت اكن ڤركتان شطحيات ايت هاڽ سن برلكو
اتس لسان مريكيت دڠن تياد ايڠت اكن دريڽ سرت

[٣] ايت تغكل دالم باب لم عربي مشتمل
دان شطحيات يغ ترسبوت اصطلاح اهل
الصوفي ايت باب برفيغ كلوار
درفد لسان سسأورغ اهل الله ايت
تتكال غلبه مابق مريكيت مك يغ
مكين ايت تياد موافقة دڠن حكم
شرع دان حقيقة هات سمات٢
دڠن ذوق رزقي بشرية جوتياد
دڠن اختيار مريكيت فد ڤركتان
شطحيات ايت حاشية عفي الله
عنه

[٤] اد فون مراد درفد شطحيات
ايت فد لغة بوڠ سڠت دبوڠ ڤريق
يغ منديده اكن بوهن يغ تياد
برڠڠي دان تڠڬلكن برغيغ بوي
منهيم دمكينلاه ڤد قلب سكل اهل الله
ايت اڤابيل ڤريق يغ منديده دان
شطحيات ايت بوداهولي يايت كلمه
يغ ترتيغ لاڬي تياد دبري مڠمڠ
سكل اسرار

سكالي ڤون تياد سوجود متهار بڠد لاڠيت دڠن متهار بڠد دلم
چرمين مك يڠ دكليهت ايت تياد تربوڠ ڤد كوله بدماڽ يڠ تاجم
عقلڽ كارن متهار بڠد دلم چرمين ايت تياد كبلاڠن اداڽ
دان هاڽ يڠ كبلاڠن ايت متهار بڠد لاڠيت جوا مك جلواد وجود
متهار بڠد لاڠيت ايت ڤد متهار بڠد دلم چرمين نسچاي برهوبڠله
دان سوجود له كد واڽ مك بڠد مكين ايت سكالي ڤون تياد ترم عقل
دان جلواد سواة سوك و رفد وجود متهار بڠد لاڠيت اتوجهله
اوڤد متهار يڠ كلماتن دلم چرمين نسچاي هاڽت دان ترتنولسم
چرمين ايت دان لاك فول جلواد وجود متهار بڠد لاڠيت ايت
ڤد متهار يڠ كلماتن دلم چرمين اين بتاق لولس ڤد عقل كارن
متهار بڠد لاڠيت ايت كيوم تڠكل فوله كڤد دنيا اين بسرڽ دان چرمين
ايت ڤد سچاري جو بسرڽ مك بتاف دافت چرمين بڠلوس سچار
ملولكن متهار د لاڠيت يڠ بسرڽ تڠكل فوله كڤد دنيا اين مك بتال بهو
متهار يڠ كلماتن دلم چرمين ايت بيڠ بايڠ دان تمڤت كبتان دان
بكس متهار بڠد لاڠيت جوا ادفون مقصود وجود يڠ ملــد
مڽتاكن حق تعالى دڠن عالم اسچوبايت دكهندكين وجود الله
دان عالم سوجود مك الله ايت عالم دان عالم ايت الله نعوذ بالله

درفد

٢٢

العرض لايبقى زمانين يڠ[٤٣] عرض ايت تياد اي ككل ڤد دوماس
ماسيڠ٢ دان ترڽاتله درڤد معروض ايت يايت وجود الله يڠ ازلي لاڬي ابدي يڠ
اياله يڠ قايم سنديريڽ دان اياله يڠ قتيامكن بكل لاينڽ مك تياداله
دنماي اكن عالم ايت دڠن نما وجود هاڽ سڠ اداله دنماي اكن دي
دڠن نام ضلالت دان لاشيئ باطل دان خيالي دان سراب دان
ظلي جوڬ مك افبيل اداله حال عالم ايت دمكين يعني تياداله كبلا
ڤد كاداانڽ ايت جطو كلماتن ڤد ڤليهت مات كالنفي مك تيادا
له اي منداوي وجود حق تعالى سبب انيله كات مريكئت بهوا حق
تعالى دڠن عالم اس بوكن مقصود مريكئت بهوا[٤٤] عالم دڠن حق
تعالى سوجود دان برسواة كارن اينله كات مريكئت بهوا حق تعالى
دڠن عالم برلاين قوڽ تياد دان برسواتوڽ تياد كارن برلاينڽ
دان برسوات ايت مڠهندقكن دو وجود هاڽ سڠ اداله اي ملك
بكل حق تعالى سؤال جك دتاي سسؤرڠ بهوا متهاري يڠ ڤد لاڠة
دڠن متهاري يڠ كليهاتن دالم چرمن ايت امك اتو د وجوب بهوا
متهاري يڠ د لاڠت دڠن متهاري يڠ ڤد دالم چرمن اسحي سؤال
جك دتاي سسؤرڠ بوكنكه كتمون درڤد فركتان اين بهوا متهار
يڠ د لاڠت دڠن متهاري يڠ دالم چرمن ايت سوجود دجوب بهوا

[٤٣] يعني اداله عرض ايت
براوبه٢ لاكي بركلشن
دان جلاڠ مكدا ائڽ يڠ كنت
سباڬيڽ ڤد ڤيق٢ نفس
دان كتب غائب منه

[٤٤] يعني سبب دڠان اكن عالم
ايت لاشيئ كارن اي تياد جيب
حقيقي ڤد ڤيق٢ نفس الامر
دريڠ تتاڤي اداله بنيڠ ڤد نمها
دجديكن الله الكندي حاشيه
منه

امت بيت النار ڤركتاان اهل الصوفي بهوا حق تعالى دڠن عالم
ايت اس دان انتار ڤركتاان وجوديه يڠ ملبسبهوت تعالى س
دڠن عالم ايت اس مک مقصود اهل الصوفي درڤد ڤركتاان ايت
ياءيت بهوسڽ حق تعالى جوا يڠ موجود لاݢي ترتنتو وجودڽ
ڤد ذاتڽ جوا سکال٢ تياد اد وجودڽ ڤد عالم سڤرتي کات مريکئت
الوجود هو الله يعني يڠ وجود ايت ياءيت الله دان سڤرتي کات
شيخ محي الدين عربي قدس الله سره دالم کتاب فصوص الحکم
والوجود للحق انما هو الله للحق خاصة من حيث ذاته عينه
ذاته يعني يڠ وجود ايت ياءيت حق تعالى هاڽ سڽ اياله الله
يڠ سبنرڽ لاݢي ترتنتو اي درڤد ڤيهق ذاتڽ ايتله وجودڽ دان
لاݢي ڤول کاتڽ وان العالم ليس الا تجليه دان بهوسڽ عالم ايت تياد
اداي ملينکن تجلي حق تعالى يعني مظهرڽ دان لاݢي ڤول کاتڽ
فالعالم متوهم ماله وجود حقيقي مک عالم ايت ياءيت يڠد وسکنجو
تياد ملکيڽ وجود حقيقي مک برمڤکت سکلين اهل الصوفي دان سکل
متکلمين مڠتاکن العالم بجميع اجزائه اعراض والمعروض هو الله
يعني يڠ عالم دڠن سکل سوک سکوتڽ برسيفت عرض دان معروض
ايت ياءيت حق تعالى مک مراد درڤد عرض ايت ڤد اصطلاح ڤربکت

العرض

٢٠

يعني بهوسڽ اداله ماسوى الله ايت عدم شخصي درفد
فيهق ذاتڽ دان تياد داقت دفربوتكن اكن عدم شخصي ايت اد
ايهوجوڬ سرتاڽ البركات شيخ ابن عطاء الله قدس الله سره فما
سوى الله تعالى عند اهل التوحيد والمعرفة لا يوصف بوجود ولا
فقد اذ لا وجود معه في لثبوت احديته ولا فقد لغيره لانه
لا يُفقَدُ الا ما وجد يعني ماسوى الله ايت فد اهل التوحيد
دان اهل المعرفة تياد داقت دفربيكن دڠن وجود دان تياد داقت
دفربيكن دڠن عدم مطلق دركارن سكالين تياد سواة وجود
شيء سرت حق تعالى لاين درفد ذاتڽ كارن ثابتله كامان وجود
الله فد ذاتڽ جوادان تياد ماسوى الله ايت عدم مطلق در
كارن بهوسڽ تياد جود جد بكن حق تعالى اكن سواة شيء ملينكن
برغنتڠ دجد بكنڽ سفرت فرمان الله تعالى يڠ مهاتڠڬي كل شيء ها
لك الا واجهه يعني تيڤ٢ شيء ايت بناس ملينكن ذات الله سفرت
سبد نبي صلى الله عليه وسلم الا كل شيء ما خلا الله باطل وكل نعيم
لا محالة زائل يعني تياد اكو كتهوي تيڤ٢ كل سواة برغنتڠ
لاين درفد الله ايت سبنسي جوادان ارتيڽ تياد بكيڽ وجود
حقيقي دان تيڤ٢ نعمة ايت تداقت تياد هيلڠ جوس سهلان

١٩

واثبات وحدتيه في وجوده بلاغيره ارتيڽ تياد اد وجود يڠ
حقيقة مليڠكن حق تعالى جوا مايت منفيكن سكوة درفد وجود الله
دان مڠاثبتكن كاسان حق تعالى فد وجودڽ جوڬ تياد اد وجود
حقيقي بكل لاين مك بهوسڽ وجود سكل مخلوق هاڽلاک وجود
مجازي جوا دان اصلي لاک حقيقي ايت ياءيت وجود حق تعالى جوا
سكالي٢ تياد وجود حقيقي فد وجود يڠ مجازي هاڽ سڽ اداله اي
هامفا دان لنيف لاک عدم افبيل دبندڠكن دڠن يڠ حقيقي سفرتي
كات شيخ جنيد قدس الله سره المحدث اذا قورن بالقديم لم
يبق له اثر يعني وجود يڠ محدث ايت افبيل دبندڠكن
دڠن وجود يڠ قديم نسچاي تياد اله تڠڬل بكيڽ بكس ارتيڽ ماني
دان فناله اي مك اداله سكل موحد ايت مڠهمافكن دالم مشاهدهن
اكن سكل وجود مخلوق فد بندڠ مشاهدهن اكن وجود الله يڠ
حقيقي لاک مطلق سرت كات مريكئيت تياد موجود يڠ حقيقي
هاڽ الله مك بتاله ماسوى الله ايت عدم المحض سكالي٢ تياد
بروجود حقيقي كارن اتفاق سكل فركتان عارف دان محقق
فد اشارة دان عبارة فد ذوق دان وجدان دان ماسوى الله
عدم محض من حيث ذاته ولا يوصف بوجود مع الله تعالى

دمن

اكندي سفرتيكات شيخ شبلي قدس الله سره اكن سوريڠ لاك
لاك تدري لم تصح توحيدك فقال لا قال لانك تطلبه
بك فلو طلبته به لوجدته يعني تياوكه اڠكو كارن اف صح
توحيدمو مك ساعة لاكلاك ايت تياد هيب ماه مك كات شيخ شبلي
دركارن بهوس اڠكو منتت توحيد ايت دڠندمكو يعني دڠن داي
افيام جو مك جطوكو تنتت اكن توحيد ايت دڠن انكراه حق تعالى
نسچاي كو فراوله اكندي انيله رهسي سبد نبي صلى الله عليه وسلم
لا يعرف الله الا الله لا يذكر الله الا الله لا يرى الله الا الله يعني تياد
مڠنل الله ملينكن الله دان تياد مڽبت الله ملينكن الله دان تياد مليهة
الله ملينكن الله يعني تياد دكنل عبد اكن حق تعالى ملينكن دڠن
سمات٢ انكراهات اكندي دان تياد دافت دسبت عبد اكن حق
تعالى ملينكن دڠن سمات٢ انكراهات اكندي دان تياد دافت دليهة
عبد اكن حق تعالى ملينكن دڠن سمات٢ انكراهات اكندي مك اداله
اعتقاد سكل وجود ديه يڠ موحد اية فد معنى كلمة لا اله الا الله
تياد موجود هات الله يعني لا وجود لشيء حقيقة الا الله ارتيث
تياد وجود بكل سواة شيء فد حقيقتث ملينكن ترتنت بكل
حق تعالى يعني ما في الوجود الا هو نفي المشرك عن وجوده

المطلق يعني واجب الوجود ايتله وجود يڠ مطلق يعني
وجود الله ايت برکن وجود يڠ مقيد مکل اوله وجود الله کمنن
کيفيتڽ دان کميتڽ دان تياد داڤت دبتکن دان دتماحکن
درفد حقيقتڽ دان کنه ذاتڽ سفرت فرمان الله تعالى ويحذركم
الله نفسه يعني د فرتکوت الله اکندکام درفد سمفي معرفة کام
کفد کنه ذاتڽ دان سبد نبي صلى الله عليه وسلم کلکم في ذات
الله حمقى يعني اداله سکلين کام فد معرفت ذات الله احمق دان
کات نبي الله داود عليه السلام سبحان من جعل اعترافا العبد
بالعجز عن شکره شکرا کما جعل اعترافه بالعجز عن معرفته معرفة
يعني مها سوچ توهن يڠ منجديکن اقرار عبدڽ دڠن ملمهکن دريڽ
درفد ممباو شکر اکندي دڠن کمفرن شکر سفرت دجديکن اقرار عبدڽ
دڠن ملمهکن دريڽ درفد سمفي معرفتڽ فد کنه ذات الله دڠن سمفرن
معرفتڽ کات ابو بکر الصديق رضي الله عنه سبحان من لم يجعل لخلقه
سبيل الى معرفته الا بالعجز عن معرفته يعني مها سوچ توهن يڠ
تياد منجديکن بک مخلوقڽ جالن کفد معرفة ذاتڽ ملينکن درفد
ملمهکن بريڽ درفد معرفت اکندي مک بتاله تياد حاصل معرفت
عبد دان توحيدڽ اکن حق تعالى ملينکن دڠن سکيرا٢ انکراو توهنڽ

اکندي

١٦

سکل بوکت برهمبورن تتکال ففرکات يهودي دان نصاري
اد بکي توهن يڠ برنام رحمن ايت انق افبيل کبوکتينيه ترکتاکن
دان اعتقاد وجوديه يڠ ملحد مک متاڠ کبياکن فولسفرکتله
دان اعتقاد وجوديه يڠ موحد لاک اهل الصوفي وجد يکن حق
تعالي کبراتکيت درفد قوم مرکئت کات وجوديه يڠ موحد
بهو وجود الله ايت اس جوا تياد بربيلڠ دان برحد تياد برکال
دان تتقسم تياد برهمفن دان برسوک٢ تياد خاص دان عام تياد
جوهر دان جسم سرت دمکين اد وجد يکنث سکل فرکار يڠ توسيت
ايت شهدان بهو وجود الله ايت سکال٢ تياد بروبه دان تياد
جاد سکل فرکار ايت کارن اي اَلْآنَ كَمَا كَانَ يعني اد الله اي سکارڠ
سفرت اداث دهول جوا يعني تتکال ملنيفکن لاک وجد يکن حق تعالي
سکل فرکار تياد اي جاد سکل فرکار ايت يعني دمکينله لاک تتکال
سده وجد يکنث سکل فرکار ايت فون تياد جاد اي سروف دان رڤ
دڠن سکل فرکار ايت يعني بهو وجود الله ايت ترتنتو فد ذات
الله جوا سکال٢ تياد جاد اي وجود مخلوق دان وجود مخلوق ايت
سکال٢ تياد جاد اي وجود الله سفرت کات شيخ محي الدين عربي
قدس الله سره فد کتابث تصنيفث واجب الوجود هو الوجود

١٥

التعيينة وحدة الوجود مابه التحقق وهو واحد يعني اس
وجود ايت يايت سواة ثبت يڤد ڤند ك جاد شيئ يڠلاين
ارتيث يڠ منجد يكن سكل سواة ايت يايت اسي كلت صاحب
لطائف الاعلام قدس الله سره وحدة الوجود ماهو به
بتحقيق حقيقة كل موجود وذلك لا يصح ان يكون امر غير
للحق عن شأنه يعني بهو وحدة الوجود ايت يايت يڠ سوات
شيئ يڤد ڤند ك جاد سواة شيئ مك يڠ منجد يكن ايت سكالين
تياد صح دكات وجود ملينكن اكن وجود المعبود مك برسياف
هندق فهمن ولكن الله ايت عالم دان عالم ايت الله دان لاك
كتاث انسان ايت اوله الله مك سكاليان مڠتاكن حق تعالى دان
رسولث دان ممبزكن اعتقاد يهود دان نصاري لاك دا اعتقادكن
مريكيت اسلام عجيب سكالين بتاڤ فريث هندق دتاويلكن
اكن ڤركتاان يڠ سجاهتم داد اعتقاد يڠ سمات ضلالة لاك كفر
نعوذ بالله منها يڠتياد ترد ريب توجه قال لاغت دان بوم منفر
دي سفرت فرمان الله تعالى تكاد السموات يتفطرن منه وتنشق
الارض وتخر الجبال هدا ان دعوا للرحمن ولدا يعني هفر له
توجه قال لاغت بلم بهرق م له توجه قال بوم دان رنتهله

لكايكن

١٤

من احاد الاشياء بكماله دان جوکام کات يڠ ظاهر فد عالم
اين وجود حق تعالى اتو اسماڽ سکالفون مک سکاليڽ تياد
اد وجود الله درفد فيهو ظاهر اين اد وجودڽ موجود فد
تيف٢ مخلوق وللقول بوحدة الوجود في الكل لايجوز
القول بالٓهية كل واحد من الاشياء ادفون مراد درفد
كات اهل الصوفي واحدة الوجود في الكل يعني كاسان
وجود الله دڠن عالم اين بوكن مقصود مريكئيت اکن تيف٢
سکل فرکار يڠ ترسبت اين حق تعالى إذ الكلام اي كلام من
قال بوحدة وجود الكل انما هو في ان المجموع اي مجموع وجودا
ت الاشياء امر واحد وهو ظهور الحق في الكل لا ان كل واحد
من الموجودات هو المجموع الذي ظهر فيه الحق بكليته كارن
مقصود اهل الصوفي دڠن كتاڽ وحدة وجود الكل يعني كاسان
وجود عالم دڠن سکوسکوڽ اين مقصود مريکئيت هاڽ سڽ ادالە
مجموع وجود سکل اشياء اين سواة فکرچان جو يايتوله ظهور حق
تعالى فد عالم بوكن مقصود مريکئيت بهوسڽ تيف٢ درفد سکل
موجودات يايتوله مجموع عالم يڠ ظاهر دلمڽ حق تعالى دڠن ذاتڽ
دان صفتڽ دان اسماڽ دان لاکن فول کتاڽ دالم کتاب محاض

١٣

ايت الله دڠن ڤركتاان نصاري كتاث نبي الله عيسى ايتله الله
مك بڤد مكين ايت نيا داله تربوث ڤد سكل بدمان بڤهر ايمان
كات شيخ علي ابن احمد المهايمي قدس الله سره دالم كتاب
مرآة الدقائق شرح مرآة الحقائق فمن قال العقل او
النفس او الطبيعة الكليات او ما دونها من الكواكب والعنا
صر والمواليد آلهة باعتبار مظهريتها له فقد اخطأ
كما خطأ من قال ليد زيد انه زيد وان كانت يده من جملة
مظاهره فان كانت معتقدا في اطلاق الاله على ما ليس باله
فقد كفر وتزندق يعني برڠسياڤ مڠاعتقادكن عقل اتو
نفس اتو سكل طبيعة اتو برڤساكاين درڤد سكل بنتڠ دان سكل
عناصر دان حيوانات دان نباتات دان جمادات ايت حق تعالى
دڠن اعتبار مظهرث مكسث سلهله اي سڤرتي يڠ مڠاتاكن
تاڠن سزيد ايتوله سزيد دان جك اد تاڠنث ايت درڤد
جمله سكل مظهرث سكالڤون اڤبيل اداله ساله اعتقادث ڤد
مڠاتاكن يڠ لاين درڤد حق تعالى ايتله حق تعالى مكسث جديله
اي كافر دان زنديق وان قلنا الظاهر في الكل العالم وجود
الحق واسمائه فليس وجوده من حيث هو ظاهر في كل واحد

سڠݢه درڤد مريکيت بهوا الله ايت منکاڤي تيݢ سڤرت
ڤرمان الله تعالى لقد كفر الذين قالوا ان الله ثالث ثلاثة
يعني سڠݢوهڽ تله کافرله مريکيت مڠات اداله الله ايت منکاڤي
تيݢڽ اڤ کات سڠݢه درڤد مريکيت بهو نبي الله عيسى ايتله
الله دان لاک فول کات قوم نصارى بهوا الله تعالى تورن
درڤد لاهوت کڤد عالم ناسوت يايت لمباک يڠ اي جادي
درڤد عالم اجسام مک کمبال ڤول اي کڤد لاهوت مک اداله
سکلين ڤرکتاان دان اعتقاد مريکيت کافر سڤرت ڤرمان الله تعالى
لقد كفر الذين قالوا ان الله هو المسيح بن مريم ارتيڽ بهو
سڠݢوه تله کافرله مريکيت يڠ مڠات بهوسڽ الله ايتله عيسى بن
مريم دڠر اولهمو هي بدمان ڤرمان توهن يڠ الم قرءان مڽتاکن
ڤرکجدين انسان دو ڤوله دولاڤن تمڤتڽ بياڽ سڤرت کات
صاحب الزبد قدس الله سره وقد ذكر الله الانسان في ثمانية
وعشرين موضعا وقال انه مخلوق يعني سڠݢوه دسبتکن الله تعالى
اکن انسان ايت ڤد دو ڤوله دولاڤن تمڤت مک ڤرمانڽ بهوسڽ
انسان ايت مخلوق مک اينله بيذ انتار ڤرکتاان وجود الله ايت
وجود مخلوق دان وجود مخلوق ايت وجود الله دان انسان

مريكيت اكندي نچايي تياد دكات مريكيت سفرت يڠدمكين فكل
اداله مريكيت سمالوا اكن ممثل اهل الاسلام دان ڤاكة دسالهكن
كباكن مذهب دان اكم جكل دكات مريكيت دڠن بنات كلمه الله دان
الله ايت كلام نبيد الم د قبولكن اوله سكلين مريكيت اكن ڤركتاانڽ مك
دلندكن احوال دريڽ دباكل دندڠ يڠ برفسوم سڤاي جاڠن كلهاتن
ڤركتاان يڠ جاهت م دان اعتقاد يڠ ضلالت مك دسامركن دڠن
كتاڽ بهوسڽ الله تعالى ايت دبوي كلام دان وجود كلام دان
كلام دبريڽ دان وجودڽ ايت جو مك يڠدمكين ايت تياد ترلندڠ
فد سكل مبدماڽ يڠ بجقسان دان تياد ترببوتڽ فد سكل عارف يڠ كامل
شهد انادالة ڤركتاان دان اعتقاد مريكيت سفرت ڤركتاان دان اعتقاد
قوم علي اللهيه دان اسماعليه درفد قوم رافضي كتاڽ بهو
حق تعالى ايت تنتول لال جاد علي بن ابي طالب كرم الله وجهه
دان سفرت ڤركتاان اعتقاد قوم يهودي كتاڽ بهو نبي الله عزير
ايت انق الله سفرت فرمان الله تعالى قالت اليهود عزير ابن
الله يعني كات يهودي عزير ايت انق الله دان سفرت ڤركتاان
دان اعتقاد قوم نصارى بهو نبي الله عيسى ايت انق الله
سفرت فرمان الله تعالى وقالت النصارى المسيح ابن الله

١٠

ايت دالم وجود سکل مخلوقات سرت کتاث تياد موجود هاث الله
دان لاک داعتقادکنث فدمعني کليمه لا اله الا الله تياد اد وجودکل
هاث وجود الله مک دکهندکيث معناث تياد اد وجودک ملينکن و
جود الله وجودک اين دان لاک فول کتاث کام دڠن الله سبڠس دان
سوجود دان لاک فول کتاث بهوا الله تعالي کتهون ذاتث دان بات
کيفيتث٢ دان کميتث٣ درفد فيهق اداي موجود فد خارج فد زمان دان
مکان انيد سکل فرکتان دان اعتقاد کافر يڠ بات سفرت کات شيخ محي
الدين ابن عربي قدس الله سره دلم کتاب فتوحات مکيه فدمپاتکن
اعتقاد سکل اهل الخواص دتولقکنث دان دبطلکنث اکن مذهب
وجوديه ايت کتاث من هنا ايضا زلت اقدام طائفة عن مجرى
التحقيق فقالوا ماثم الا ما نري فجعلت العالم هو الله والله نفس
العالم وليس هذا بمشهد لکونه ما يتحققون به تحقق اهله فلو تحققوا
به ما قالوا ذلک يعني درفد فرکتان انيله ترکلنجر اعتقاد سواة قوم
درفد جالن يڠ سبتوث درکارن کات مريکيث تياد موجود ملينکن
بارڠيڠ کام ليهت مک دجديکنث اوله عالم ايت الله دان الله ايت ديري عالم
سکال٢ اعتقاد اين تياد بترکارن وجود الله ايت بارڠيڠ جاد مريکيث
دڠندي يعني وجود الله ايتله يڠ مجديکن مريکيت مک جطوه در معرفث

٣ يعني مراد درفد کمية ايت بايت
بسر دان کچيل فندق دان ليبيه
دان بوڠت دان بايق
دلم سبب ايت هانيه منه
عفا الله عنه

٢ يعني مراد کيفية ايت بايت
ورنا دان راس دان باو دان هاڠت
دان سجوق باسه دان کريڠ دان بارڠ
سبڬايث درفد صفة جسم فانيه
منه عفا الله عنه

٩

مك اداله وجوديه ايت دو قوم سواة وجوديه يڠ موحّد
كدو وجوديه يڠ ملحد سفرت مرجيه ايت دو قوم جو سوات
مرجيه مرحومه كدو مرجيه ملعونة مك مرجيه مرحومه ايت
يائيت سكل صحابة رسول الله صلى الله عليه وسلم دان مرجيه
ملعونه ايت يائيت سواة قوم يڠ درفد قوم ترجه فوله دو يڠ
ضلالت لاكي اين ناركه دمكينلاكي وجوديه يڠ موحد ايت
يائيت سكل اهل الصوفي دجدي بكن حق تعالى كبراتكيت درفد
قوم مريكئيت دان وجوديه يڠ ملحد ايت يائيت سكل زنديق يڠ نعوذ
بالله منها ادفون سبب دنماي وجوديه ايت وجوديه كارن
اداله بحثڽ دان فركتان دان اعتقاد مريكئيت فد وجود الله مك
مكارڠ كيتاكن اعتقاد دان مذهب وجوديه يڠ ملحد دان وجوديه
يڠ موحّد سفاي كوبيداكن انتارا اعتقاد كدواڽ كات وجوديه يڠ
ملحد بهو وجود ايت اس يائيتوله وجود الله مك وجود الله يڠ اس
ايت تياد اداي موجود مستقل سنديريڽ يڠ دافت دبداكن ملينكن
دلم كندوڠن سكلين مخلوقات جوݢ مك اداله مخلوقات ايت وجود
الله دان وجود الله ايت وجود مخلوقات مك عالم ايت الله دان
الله ايت عالم بهوسڽ اداله مريكئيت مبتكن وجود الله يڠ اس

[illegible]

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اكي تربيت درفد وجود الله دغن تأثيرث تياد دغن اختيار
حق تعالى سفرت كلوار ٢٧ قانس متهاري درفد ذات متهاري مك تياد ا
له كواس متهاري منهاني قانسث سلام ادمتهاري اد اله قانس
دمكين لاكي سلام اد ذات الله اد اله عالم تياد برچرئ دان تياد
تڤكل درفد ذات الله درفد ازل داتڠ كفد ابد برهوبڠ دان
برتمو سلام لماث دان لاكي فول كتاث بهوا الله تعالى تياد كواس
اتس سكل سواة دان تياد كواس اي منجديكن سسواة يڠ لاين درفد
سده كلوار درفداث دان تياد اي كواس فد مڠوبهكن عالم يڠ سده
اد اين دان لاكي فول كتاث بهو توجه قال لائمة دان توجه فعال
بوم تياد وجد يكن الله تعالى اكن كدواث درفد تياد كفد اد لاكي
بقا ابدي دان لاكي فول كتاث بهو منت تولڠ كفد الله ايت ممنكاي
نفسان جوكارن عبد ايت سنتياس دلم لمغه تولڠ جوا فون فائده
بربوة عبادة ايت منجديكن ديريڽ سروف دغن الله سكيرڽ كواس
جوا دان لاكي فول كتاث بهوا الله تعالى جويڠ عاشق دان معشوق
اكن ديريث مك اداله سكل فركتان دان اعتقاد مريكيت ضلالت لاكي
كفر نعوذ بالله منها اڤبيل كوكتهوي له اعتقاد ان مذهب طائفه
فلاسفه مك كيتا اكن فول اعتقاد دان مذهب طائفة وجوديه

٢٧ يعني كلوار عالم درفد ادان
دغن كواس دبريث تياد دغن
دجلد بكين حق تعالى
اكنله بربڠ فهم
منه

٧

اس جوڤد معناڽ يايت توله ذات حق تعالى مک مراد د رڤد حقيقة
ڤد اصطلاح اهل الصوفي ايت يايت الحقيقة ما به الشيئ هو هو
ارتيڽ يڠ حقيقة ايت سوات شيئ يڤد ڠندي شيئ ايت اي اي
يعني يارڠ سوات شيئ يڠ جادي اي د رڤد سواة شيئ مک
سواة شيئ ايت توله حقيقة اڤاڽ حقيقة ڤريق ايت کساون
دان حقيقة ڤراه ايت تولڠ دان مراد د رڤد حقيقة ڤد اصطلاح
منطقيين ايت يايت الحقيقة مايكون الشيئ به كالحيوان
الناطق بالنسبة الى الانسان ارتيڽ يڠ حقيقة ايت بارڠ سواة
شيئ يڤد ڠندي اي سڤرت حيوان ناطق دڠن نسبة کڤد
انسان يعني حقيقة انسان ايت هيدوڤ يڠ بركات دمک بيالم ڤد
اصطلاح منطقيين حقيقة سواة شيئ ايت ديري سواة شيئ مک
اختلاف اختيار متکلمين دان اهل الصوفي ڤد مڽاتاکن وجود الله
دڠن عالم ايت اختلاف لفظي جوا بوکن معنوي سڤرت کات اورڠ ليم
بلس دڠن تيݢ دوا ڤوله مک ڤد معناڽ سام جوا دان ڤد لفظڽ برلاين
لاين اڤابيل کوکتهوئيله اعتقاد دان مذهب متکلمين دان اهل
الصوفي مک سکارڠ کيت کن ڤول اعتقاد دان مذهب حکما فلاسفه
کات طايفه فلاسفه بهوا وجود الله دان عالم کدواڽ قديم کارن

ليكن كدواث سڠاي جاڠن فد سڠكم عوام بهو وجود الله دڠن
وجود عالم ايت سوجود سفرت اعتقاد قوم ملحد دان زنديق
ادفون فداث اهل الصوفي ايتفون دڠن دليل عقل دان نقل جوݢ
لاك دتمبه فول كشف دان ذوق مك دتيكل صريكلت دڠن مات
هتيث دان درسان دڠن فرسانث بهو وجود ايت اسجو يايتوله
وجود الله يقينيا دكليهاتن دڠن مات كفنا دالم دار الدنيا اين
دان يڠ دكليهاتن دڠن مات كفنا ايت يايت عالم يقينيا اد بروجود
سفرت وجود الله مك وجود الله ايت وجود حقيقي لاك مطلق دان
وجود عالم ايت وجود مجازي لاك مقيد ظل دان مكلن باݢي وجود
الله مك اكن ظل ايت تياد داڤت دكاتاكنديء وجود دان تياد داڤة
دكاتاكنديء عدم مطلق دكارن جك دكاتاكنديء وجود
نسچاي سكتوله اي دڠن وجود الله دان جك دكاتاكنديء عدم
مطلق مك عدم ايت تياد اد سواة شيئ جوافون دان عالم ايت
اداي كليهاتن مك نياتله عالم ايت مظهر وجود حق تعالى مك
نسبة انتار وجود الله دان عالم ايت برسواة فون تياد دان
برلاينن فون تياد دكارن عالم ايت مظهر دان مكلن بكل حق تعالى
مك نياتله فد اصطلاح اهل الصوفي بهو وجود دان حقيقة ايت

اورغ راج دغن بالا تنتراث اين اس جو جطواد وجود بال تنتراث
باڤو سكالغون تياد كبلاغن هاث يغ كبلاغن ايت وجود راج جو دان
لاكي فول تمثل بيثايغ دغن يغ امفوث بايثايغ قد ڤمليهث دو وجود
تتاڤ تياد دكات اكندي دو وجود كارن بيثايغ ايت تياد كبلاغن وجود
ث سؤال جك تياي اورغ بهو بيثايغ دغن يغ امفوث بيثايغ اية
سؤرغ كم اتو دو جواب بهو بيثايغ دغن يغ امفوث بايثايغ ايت
سؤرغ جو كارن بيثايغ ايت تياد كبلاغن وجودث هاث سنن اداله
بيثايغ ايت مظهر يغ امفوث بيثايغ جو مك سبب ايتله دكات اورغ
بهوا امفوث بيثايغ دغن بيثايغ ايت اس تياد دوا اين تياد
لاين مك اداله مقصود دكات متكلمين دان اهل الصوفي ايت سواة
جو تياد برلاينن انتار دو طائفه ايت تتمل ان بهو قد اڤ
متكلمين ايت دغن دليل عقل دان نقل جو دتيلكن كفد عالم مك دليهتن
اداي موجود يغ محدث لاكي براوبه م دان دتيلكن دغن مات هاتين
كفد وجود حق تعالي فون ادموجود يغ قديم مك دثبتكن دو وجود
سوات جايز الوجود كد وواجب الوجود مك جايز الوجود ايت يايت
مخلوق دان واجب الوجود ايت يايت خالق مك اداله نسبة انتار كدواث
ايت نسبة خالق دان مخلوق جو مك سبب ايتله داكات مريكئت برلاين

عو يعني فرمان الله دان حديث رسول
الله دان اجماع سكل علما فاته
منه عفى الله عنه

٤

عالم ايت اس مك جد ميله اي كافر كارن كتهوين درفد فركتائن
يغد مكين ايت بهو وجود الله دان عالم جاة سواة حقيقة دان
سوجود كات اهل الصوفي بهو كام فون قبول له اكن اعتقاد دان
فركتا ان متكلمين ايت اد فون فد اصطلاح كام بهو وجود ايت اس
جويا يتوله ذات الله تعالي دان عالم ايت تياد بروجود دان
دغن نام
تياد لايق د تماي اكندي وجود كارن اي عدم المحض مك افبيل
اداله عالم ايت عدم المحض دان وجود حق تعالي ايت وجود المحض
مك منات جاد سوجود عدم المحض دغن وجود المحض هاڽ سو اداله
عالم ايت مظهر دان ظل ملك بك حق تعالي يعني تمفت پات حق
تعالي دان بيغاي سفرة افام روف يغ كليهاتن دلم چرمين بدل تمثيل
حق تعالي ايت افام يغ منيلك چرمين دان عالم ايت افام روف بيغ
كليهاتن دلمن مك وجود حق تعالي دغن عالم برلاين فون تياد دان
برسواة فون تياد كارن برلايننپ دان برسواة ايت مغهندك دو وجود
مستقل عوسند ريث مك افبيل اداله وجود الله جو يغ اس دان عالم ايت
تياد بروجود مك تياد اله جاد برلاين ليينن درفد كارن ايتوله كام كات
وجود الله دغن عالم اس جطواد عالم ايت موجود كليهاتن كالفون تتاو
تياد كبلاغن وجودث دركارن اي تياد بروجود حقيقي سفرت كات

يعني سيفت٢ وجود فنمفتث يغ اسم

هوا افام يغ منيلك چرمين دان عالم ايت

سکل عارف فد منولقکن اعتقاد اهل زنديق مک کبتکن ولم رسالة
اين اعتقاد دان مذهب امفت طايفه يايت متکلمين دان اهل الصوف
دان حکما فلاسفه دان وجوديه يغ ملحد فد مپاتکن وجود الله دغن
عالم ايت برلبيهنکله اتو برسواة سفرت يغ لاک اکن ترسبت کپتاانن مک
سکارغ کلاي فد مپاتکن معني وجود ايت يايت ذات يعني کادان
سسواة شيء٧ مک ذات ايت٨ ادکالان کليهاڽ دغن مات کفد سفرت
عالم دان ادکلان تياد کليهاڽ دغن مات کفد تناف مپاتکنله ي
عقل دان شرع اتو کشف٩ دان ذوق يايت بهول وجود الله کان متماين
بهو وجود ايت دوفرکار فرتام وجود الله کدو وجود عالم مک وجود
الله ايت واجب الوجود لاک قايم سنديرين دان وجود عالم ايت ممکن
الوجود يعني دجديکن حق تعالى درفد عدم کفد وجود خارجي لاک اي
قايم دغن حق تعالى مک جد يله حقيقة کدوان برلاين لبيهن يعني کادان
کدوان برلاين لبيهن کارن حق تعالى ايت قديم لاک مجد يکن دان
عالم ايت محدث لاک دجديکن مک پتاله فد اصطلاح مريکئت
بهو وجود ايت دوفرکار سواة وجود حقيقي کدو وجود مجازي مک
وجود مجازي ايت ملک بکل وجود حقيقي مک جطو تياد برلبيهن کدوا
سهاي جديله برسواة بکل برفسياف مضاعتقاد کن بهو حق تعالى دغن

عالم ايت

[illegible]

٧ اد ايت دري
سواة

٨ يعني قرءان الله دان حديث رسول الله
دان اجماع کل علماء شافعيه منهم

٩ يعني بايت حضور عبد ستياس
دفن ايت اکن حق تعالى سعرت
درسا ايت لکل اسرار الله
خاتمه منهم عفى الله
امنه

٢

صحابتڽ يڠ امة كفرچاين وبعد دان كمدين درايت فقيرل
ساق الوصول الشيخ نور الدين بن علي بن حسنجي بن محمد
حميد الرانيري الشافعي مک بركات يڠ تله مركن فد المعصوم رسو
ل الله صلى الله عليه وسلم بايت شيخ نور الدين بن علي بن حسنجي بن
محمد حميد نام بڠسان دان رانيري نام نكريڽ تمڤت كلهيرنڽ دان
شافعي مذهبڽ فلما تخالف بعض المتعصبين والمعاندين من الفقهاء
في بحث الوجود ونسبة العالم بالحق تعالى حتى تتكال اختلافله مريک
درفد اهل التعصب دان معاندة درفد عمل يڠ خاص فد مڠنلكن وجود
الله دان فد منسبتكن عالم دان حق تعالى فالتمس مني بعض الجلاء
من اصحابنا مک هنت فد اكو ستڠه درفد اورڠ [illegible] درفد مسئل
صحابتكو حفظه الله وثبته في دين الاسلام ببركة نبيه عليه
الصلوة والسلام دملهمكن الله تعالى كڤداكو الفهم دان تتكالا فقير
اكندي فد كلم اسلام درفد بركة ڤڠهولو كيت نبي محمد صلى الله عليه
وسلم فألفت وترجمت هذه الرسالة بالجاوي وتضمن كتب الصوفية
وغيرهم مک كتاكن دان جاوي نيكن رسالة اين درفد كتاب باهس الصوفي
دان لاين درفد موبكيت وسميتها حجة الصديق لدفع الزنديق مک
كنمائيكن رسالة اين حجة الصديق لدفع الزنديق ارتيڽ دليل

يعني علما كيت اخير زمان

يعني يغ منتاكن كفد [illegible]
الم يغ بسار دان [illegible]

بسم الله الرحمن الرحيم حمدُ الإلٰهِ هو الحمد
حقيق في بحر نواله كانت الدارات غريق سكل ڤوج ڤوجين بڬي الله
اياله يڠ مستحق دڠن كڤوجين اداله سكل ارواح براوله لمڤه درڤد انوڬرهاني
وانعم عليها بجوده التوفيق اولئك من النبيين والصديقين دان
دانوڬراهين اكن مريكئت دڠن انوڬراه توفيق مريك ايتوله درڤد سكل
نبي دان عارف بالله فحققوا بحقهم حق التحقيق وميزوا الحق
من الباطل بالتصديق مك دتحقيقكن مريك ايتوله اكن توهنڽ
دڠن سبنر٢ تحقيق سرت دبيدا اكن جالن يڠ بنر درڤد جالن يڠ باطل
دڠن تصديق وحققوا حقائقهم بالتدقيق فحرروا علومهم
وبينوا الطريق دان دتحقيقكن مريكئتوله سكل علم حقائق دڠن
دقيق مك دتصنفكن مريكئت سكل علموڽ دان دبيتاكن جالن اكم فمن
حصل له لتوفيق الرفيق تبعهم والا لصار الملحد والزنديق
مك برغسياڤ سنتياس براوله توفيق نسچاي دايكتڽاله جالن سكل
نبي دان صديق دان جكلو تيادا دايكتڽ اكن اعتقاد مريكئت نسچاي
جديله اي درڤد قوم ملحد دان زنديق والصلاة والسلام على النبي
الشفيق وعلى اله وصحبه من اهل الوثيق دان رحمة الله دان سلامڽ
اتس نبي محمد يڠ امة ڤڽايڠ اكن امتڽ دان اتس سكل كلوركاڽ دان

صحابتڽ

حجة الصديق لدفع الزنديق

كراڠن

الشيخ نور الدين الرانيري

(نسخه منقول ٩٣)

APPENDIX II

The significance of the term *zindīq*

In Islām in medieval times the significance of what is termed by Western scholars and students of Islām as 'heresy' was not only religious, but - depending upon the situation in which it arose - was invariably social and political as well. There is no doubt that the dissensions between political factions had in most cases a religious basis (as in Islām it is difficult to draw a distinction between the political and the religious). Beginning perhaps with examples in the notorious teachings of Ibn Saba' and Ibn Maymūn (q.v. EI) 'heresy' has since been regarded as a threat to undermine Islām and the structure of the Muslim community from within.

It all started when, between the death of the Prophet and the fall of the Umawī Khilāfat, two main groups arose to challenge what may be regarded then as the consensus of opinion of the Community. On the one hand we have the Shī'at 'Alī, which was later to develop during the course of the period into two main trends, one of which was the Mawlā group led by al-Mukhtār, and the other the Shī'ah proper, or that which developed into the Ithnā 'Ashariyyah. From the Mawlā group was to spring the Ismā'īlīs and the Qarmaṭīs followed later by the Assassins. The Shī'at 'Alī as such was a kind of political party - a healthy opposition party - without religious overtones; fighting for the settlement of the question of succession to the Khilāfat. On the other hand we have the Khawārij, a group which soon developed extremist views and fostered anarchistic tendencies.

The ʻAbbāsīs have, so to speak, hitch-hiked to power on the vanguard of the Shīʻah revolution which finally overthrew the Umawīs. They have used the Shīʻah group as a 'cat's paw' to achieve their own ambition - the mastery of the Khilāfat. No sooner had they achieved this than they discarded the Shīʻah group which had then become useless to them and which became instead a danger to their cause for which they were branded as a kind of outlaw. Thus, then, the Shīʻah revolution did not cease; on the contrary, it now grew with greater vehemence, this time to overthrow the ʻAbbāsīs who had continued to create revolutionary situations.

The growth of a kind of feudal and military rule in the eleventh century helped greatly to create situations which became ideal breeding grounds for the Ismāʻīlīs and the Assassins, whose seductive teachings appealed to the masses to whom they were largely directed. To counteract this state of affairs, the Sunnī state built madrasahs all over the Empire to disseminate the views of the Ahlū'l-Sunnah wa'l-Jamāʻah.[334] This was a time when Ṣūfī brotherhoods arose and al-Ghazzālī wrote his great works.

By the time of the Mongol invasions in the thirteenth century the Shīʻah of the Ismāʻīlī trend and the Assassins had ceased to become a threat. But the experiences which the Sunnī State and the ʻUlamā' had in past history taught them much about indoctrination of teachings alien and dangerous to Islām and to the Muslim Community. All such teachings considered as seditious and dangerous have not been labelled as 'heretical' in the true sense of the word, for throughout the entire course of Islamic religious history not one of the words used to denote seditious and dangerous teachings contrary to the spirit of Islām conveyed an identical meaning with the word 'heresy' as it does in Christian religious history. It is a significant fact that, as Lewis has pointed out,[335] the word hartaqa or hartūqī or hartīqī as used in modern Arabic literature is a loan-word of European Christian origin.

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[334] See Taftāzānī's brief account about the People of the Approved Way and the Community, Taftāzānī, pp. 5-10. Also, EI article Sunna and related references therein.

The first of these words to appear in the course of Islamic religious history denoting a kind of rebel to Islām, is the word bid'ah (q.v. EI), which means 'innovation.' Innovation was then looked upon with suspicion - and rightly so, for by innovation was implied that of the undesirable sort. But as the vicissitudes of time impressed upon the Community the need for adaptation to alien environment and social changes, innovation became gradually distinguished by the Community between the bad, or the undesirable, and the good, or the desirable. From the religious point of view, however, there can be no division of good and bad bid'ah. An innovation is always an innovation - and it is always undesirable in whatever historical period. But from the historical and sociological point of view the meaning underlying the term bid'ah has come to evolve so that distinctions between the good and the bad bid'ah are established. Thus, then, in non-religious matters, it was made possible by the ijmā' (q.v. EI) that what was considered bad innovation at a period of time in the past or present may be considered as good innovation at a period of time in the future - depending of course upon the circumstances and the applicability of that innovation insofar as it would promote the welfare of the Ummah. It should be pointed out that when Lewis said that opposition to a good bid'ah is also a bid'ah[336] the word bid'ah here has a different meaning than it had originally, for there is nothing added to what already forms the consensus of opinion prior to the addition of a good bid'ah. It simply becomes opposition, which means that an addition to what already forms a body of opinion of the Ummah is opposed. There is no new addition. But since what is opposed is good, such opposition is undesirable, and bid'ah here therefore means opposition to what is good and desirable. A Muslim who is guilty of a bad bid'ah is not expelled from membership in the Community and declared outside the pale of Islām. Only when his bid'ah is persistent, excessive, and agressive is he regarded as such.

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[335] Lewis, B., Some observations on the significance of heresy in the history of Islam. Studia Islamica, vol. 1, pp. 43-63.

Next in chronological order to appear in Islamic religious history is the word ghuluww (q.v. EI), which means 'excessiveness' or tendency to 'exaggerate' - to go beyond the limit, as Ibn Saba''s attitude towards ʻAlī illustrates. Such people are referred to as the ghulāt and are regarded as outside the pale of Islām.

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[336] Op. cit., p. 53.

The term zindīq comes next. This term is generally translated by Western orientalists as 'heresy'. It would seem that the term, which is of Persian origin, was first applied to the Manichaeans in the Sassānid times. It was applied to the ascetic and unorthodox forms of the Iranian religion by those who upheld orthodoxy. In Islamic times zindīq was also applied to the Manichaeans, but more specifically to those who while outwardly professing Islām were inwardly professing dualist doctrines. A classic example was the case of al-Ḥallāj. Gradually it came to be applied to the unorthodox in general. Unlike bidʻah or ghuluww the charge of zindīq was no not just simply a theoretical one as in the case of the former two when all that the ʻUlamāʼ could do was to condemn the guilty to damnation in the next world. The charge of zindīq brought about practical consequences and one so charged was tried in court by the ʻUlamāʼ and if found guilty was sentenced to death in a peculiar manner. It has been known that such a dangerous charge had often been levelled against one not really guilty of it, but one whom the accusers wished to liquidate for political or personal reasons. At the same time when zindīq came to denote a Manichaean or a dualist, it also denoted suspicious Ṣūfī doctrines and beliefs, and atheism as well.

Properly speaking, however, the charge against atheists or those who do not believe in any religion at all is denoted by the term *mulḥid*, which appeared in the historical context after *zindīq*. This means 'deviator' (from the right path). But again, it later came to be almost identified with *zindīq* and was used against one guilty of propagating and holding subversive doctrines.

From the point of view of Islamic religious history, the terms *kāfir* and *kufr* are perhaps nearest the equivalent of the term 'heresy' in Christian religious history. The term *kāfir* is the active participle of the verb *kafara*, which conveys the meaning 'to reject as false what is true'. *Kāfir* denotes the unbeliever and *kufr* is unbelief. A person guilty of *bid‘ah*, *ghuluww*, and other forms of sectarian tendencies may still be considered a believer - that is, a Muslim. But a Muslim who ceases to believe in what he is required to believe is a *kāfir* and is placed outside the pale of Islām. The *kāfir* is not a member of the Community and he is also considered as a person who does not possess faith (*īmān*), that is, he is not a Mu’min. However, we find in the writings of the various ‘Ulamā’ that the term *kāfir* is loosely hurled about at each other. As such it has no practical effect. But such a past-time, which is known as *takfīr*, became less frequent when Islamic law was systematized and codified, and the ‘Ulamā’ gradually became unwilling to denounce other Muslims as *kāfir*. In point of fact there is a *ḥadīth* prohibiting such behaviour.

As used by Rānīrī in the context in which he vehemently denounces Ḥamzah Fanṣūrī it seems quite clear that he employs the term zindīq as a convenient portmanteau term of abuse for the suspected 'heresies' of the latter. Ḥamzah is definitely the more learned of the two - at least from his writings - in the understanding and exposition of the Ṣūfī doctrines in question. Furthermore Ḥamzah does not indulge in takfīr as Rānīrī does, and as far as I am aware, Ḥamzah uses the term zindīq perhaps not more than twice in his writings, and even so this he does when referring to the Rawāfiḍ and the Mu‘tazilah.

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